



PROVERBS,

ECCLESIASTES,

WISDOM OF SOLOMON,

ECCLESIASTICUS.

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WITH AN INTRODUCTORY PREFACE.

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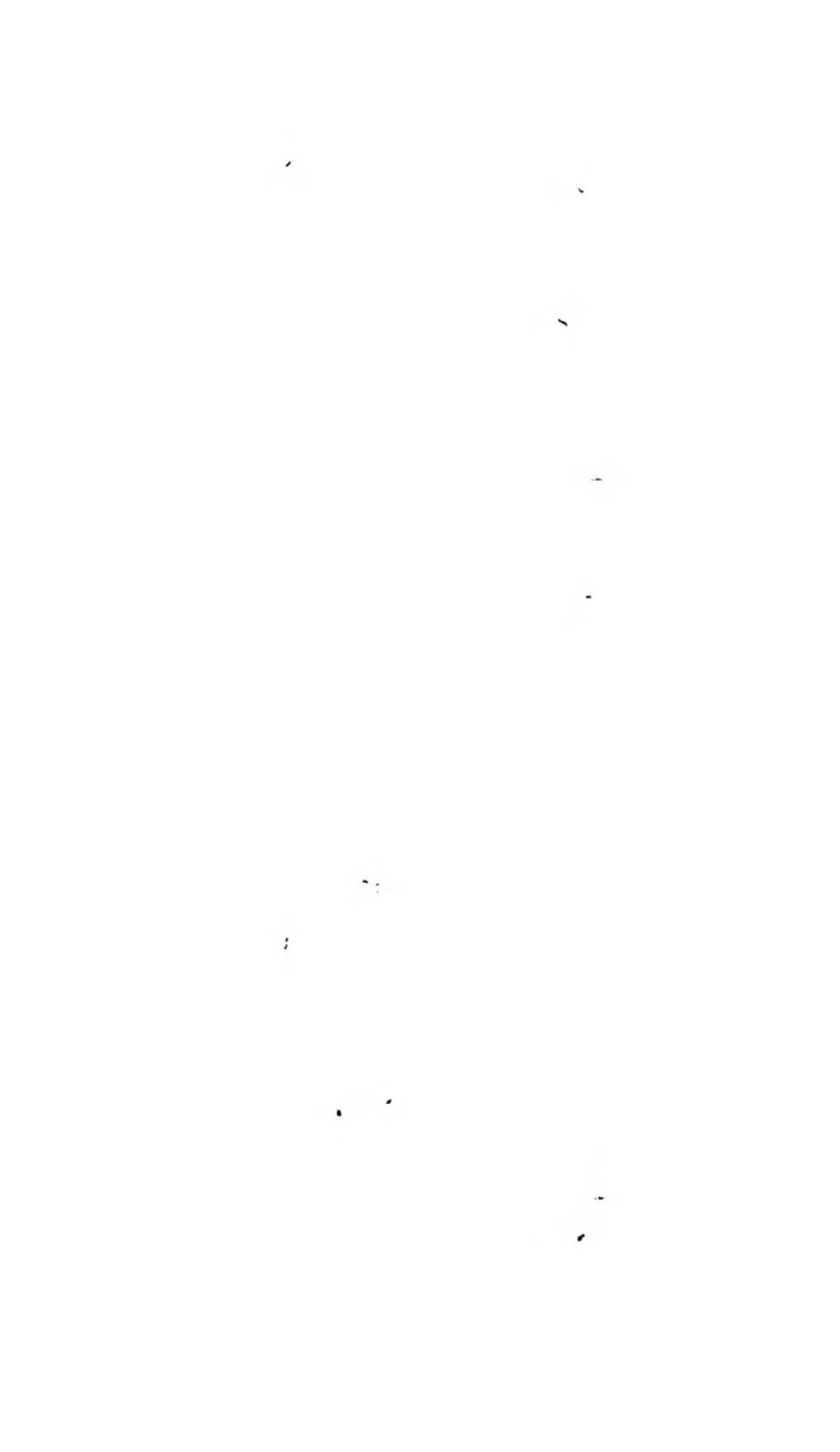
LONDON.

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## P R E F A C E.

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THE maxims of ancient wisdom have ever been an object of inquiry with mankind. While they interest our curiosity, they are calculated to amend our hearts, to enlighten our understandings, and to improve our conduct. Hence the moral writings of Pythagoras, of Epictetus, of Antoninus, of Seneca, and even of Confucius, have been collected with the utmost care, translated into various languages, and are more or less in circulation, and deservedly, in every nation of the Globe.

That the writings of the Hebrews, which we have the utmost reason to believe were dictated under the immediate guidance and inspiration of God, should be inferior either in excellence or utility to those of the Heathen sages, no man of sense will presume to affirm. On the contrary the beauty, simplicity,

force, and energy of these writings have commanded the admiration of every person of taste and judgement, from the father of Criticism, Longinus, to our own venerated countryman, the learned and judicious Bishop Lowth.

Of the three books which constitute the body of this Publication, two of them proceeded from the pen of Solomon King of Israel, a name at this moment held in the highest veneration throughout the continent of Asia, even by those who are the most inveterate enemies of our Holy Religion. Independent of his having written under the influence of the divine spirit, the character of Solomon, as a man and as a writer, would entitle these treatises to the highest respect. From his public conduct, he is regarded by the Eastern nations as the wisest Monarch that ever reigned upon the earth; and the prosperity of the country over which he presided is almost without a parallel. During a protracted reign of forty years, the nation enjoyed the most profound peace, and the most unlimited abundance

abundance and wealth. Their Commerce was by his prudent administration extended to every part of the then known and inhabited World ; the neighbouring nations became voluntary tributaries ; and if we may judge by the wealth of the Sovereign, we should almost conclude that the riches of the *universe* had centered in Judea.

The ability of Solomon as a Philosopher was more eminent, if possible, than his talents as a Statesman. His power, his time and his abilities were not employed in promoting the misery and increasing the sufferings of mankind, but in the cultivation of every branch of useful knowledge, of every thing which could add to the happiness, the virtue, the refinement of his species. Few of the most retired Philosophers have left behind them so many or such exquisite monuments of their Genius and their Learning, as this active and accomplished Prince. “ He spake Three Thousand Proverbs, and his Songs were One Thousand and Five ; and he spake of trees, from the cedar tree which is in Lebanon.”

" non even to the hyssop that springeth out  
" of the wall: he spake also of beasts, and of  
" fowl, and of creeping things and of fishes".

However we may regret the infinite loss which science and literature have sustained with respect to the other writings of this Hebrew Philosopher, still if "The proper study of mankind is man", we must allow that the most valuable by far is that part of his moral writings which is comprised in the following books. Indeed it will be difficult any where to find so immense a treasure of practical and useful instruction. They comprehend almost all that can relate to human conduct; they expose all the recesses of the human heart, its passions, affections and pursuits; the precepts of learning and industry which they inculcate may be turned to the utmost advantage in every department of life. The husbandman, the trader, the artist, and the man of leisure, will equally find something in them which they may improve to their own benefit, temporal as well as eternal: and unlike the productions of the moderns;

moderns, the more frequently they are perused, the more will be discovered in them, and it is impossible to read them ever so often, without finding in them something new.

It will not lessen the value of these productions to say (as some have supposed) that the book of Proverbs is rather a collection or compilation made by Solomon, than an original production. In the former case they may be considered as the collective wisdom of all antiquity, and of every nation to the time of Solomon, selected, digested, and arranged by the ablest writer that ever existed.

Next to the Proverbs of Solomon the book of Ecclesiasticus has ever been considered as the most complete and ample collection of ancient moral precepts extant. It is indeed probably a compilation, but it contains all the moral philosophy of the East from the time of Solomon, to the period when the Author wrote. It may be perused with equal pleasure and advantage, and is certainly a proper appendix to the moral writings of Solomon.

It

It was thought proper to publish these books in this portable form, not only for the purpose of cheapness, but of convenience--as a small compendium of ancient morals, or what would formerly have been termed a *manual of Ethics*; a book that may prove a useful companion through the whole journey of life, adapted to every slate and class of society, to be consulted with advantage of every unemployed moment; particularly proper to be put into the hands of Youth; and an acceptable and valuable present from the Parents, Guardians, and public Instructors of the young and uninformed in every rank of civil life.

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## P R O V E R B S.

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### C H A P. I.

1 *The use of the proverbs,* 7 *An exhortation to fear God, and believe his word:* 10 *To avoid the enticing of sinners.* 20 *Wisdom complaineth of her contempt: she threateneth her contemners.*

**T**H E proverbs of Solomon the son of David,  
king of Israel.

2 To know wisdom and instruction; to perceive  
the words of understanding;

3 To receive the instruction of wisdom, justice,  
and judgement, and equity;

4 To give subtilty to the simple, to the young man  
knowledge and discretion.

5 A wise man will hear, and will increase learning;  
and a man of understanding shall attain unto  
wise counsels:

6 To understand a proverb, and the interpretation;  
the words of the wise, and their dark sayings.

7 ¶ The fear of the **LORD** is the beginning of  
B knowledge;

knowledge; *but* fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave: and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

20 ¶ Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying,*

22 How long, ye simple ones, will ye love simplicity?

city? and the scorers delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled of their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

#### CHAP. II.

1 *Wisdom promiseth godliness to her children, 10 and safety from evil company, 20 and direction in good ways.*

**M**Y son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine heart unto understanding;

3 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as *for* hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgement, and equity; *yea* every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh foward things;

13 Who leave the paths of uprightness, to walk in the way of darkness;

14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;

15 Whose ways are crooked, and they foward in their paths:

16 To deliver thee from the strange woman, *even* from the stranger which flattereth with her words;

17 Which forfaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth unto death, and her paths unto the dead.

19 None

19 None that go unto her return again, neither take they hold of the paths of life.

20 ¶ That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out from it.

## CHAP. III.

1 An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charitableness, 30 peaceableness, 31 and contentedness. 33 The cursed state of the wicked.

**M**Y son, forget not my law ; but let thine heart keep my commandments :

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee : bind them about thy neck ; write them upon the table of thine heart :

4 So shalt thou find favour and good understanding in the sight of God and man.

5 Trust in the L ORD with all thine heart ; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ Be not wise in thine own eyes : fear the L ORD, and depart from evil.

8 It shall be health to thy navel, and marrow to thy bones.

9 ¶ Honour the **LORD** with thy substance, and with the firstfruits of all thine increase:

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My son, despise not the chastening of the **LORD**; neither be weary of his correction:

12 For whom the **LORD** loveth he correcteth; even as a father the son *in whom* he delighteth.

13 Happy is the man *that* findeth wisdom: and the man *that* getteth understanding.

14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right hand; and in her left hand riches and honour.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

19 The **LORD** by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid:

afraid : yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the **LORD** shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give ; when thou hast it by thee.

29 ¶ Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 Envy thou not the oppressor, and choose none of his ways.

32 For the froward is abomination to the **LORD** : but his secret is with the righteous.

33 ¶ The curse of the **LORD** is in the house of the wicked : but he blesseth the habitation of the just.

34 Surely he scorneth the scorners : but he giveth grace unto the lowly.

35 The wise shall inherit glory : but shame shall be the promotion of fools.

#### CHAP. IV.

1 Solomon to persuade to obedience, 3 sheweth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked : 20 he exhorteth to faith, 23 and sanctification.

**H**EAR, ye children, the instruction of a father, and attend to know understanding.

2 For

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only beloved in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live.

5 ¶ Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee; she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

14 ¶ Enter not into the path of the wicked, and go not into the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just, is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and health to all their flesh.

23 ¶ Keep thy heart with all diligence; for out of it are the issues of life.

24 Put away from thee a foward mouth, and perverse lips put far from thee.

25 Let thines eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

## CHAP. V.

1 Solomon exhorteth to the study of wisdom: 3 he sheweth the mischief of whoredom and riot: 15 he exhorteth to contentedness, liberality and chastity.  
22 The wicked are overtaken with their own sins.

**M**Y son, attend unto my wisdom, and bow thine ear to my understanding:

2 That thou mayest regard discretion, and that thy lips may keep knowledge.

3 ¶ For

3 ¶ For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil :

4 But her end is bitter as wormwood, sharp as a two edged sword :

5 Her feet go down to death ; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house :

9 Lest thou give thine honour unto others, and thy years unto the cruel :

10 Lest strangers be filled with thy wealth ; and thy labours *be* in the house of a stranger ;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof ;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me !

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed ; and rejoice with the wife of thy youth.

19 Let her *be* as the loving hind and pleasant roe ;

roe ; let her breasts satisfy thee at all times ; and be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger ?

21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

23 He shall die without instruction ; and in the greatness of his folly he shall go astray.

## CHAP. VI.

1 Against suretisship, 6 idleness, 12 and mischievousness.

16 Seven things hateful to God. 20 The blessings of obedience. 25 The mischiefs of whoredom.

**M**Y son if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth,

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend ; go, humble thyself, and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ¶ Go to the ant; thou sluggard ; consider her ways, and be wise :

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, and gathereth her food in the harvest.

9 How

9 How long wilt thou sleep, O sluggard ? when  
wilt thou arise out of thy sleep ?

10 Yet a little sleep, a little slumber, a little  
folding of the hands to sleep :

11 So shall thy poverty come as one that tra-  
velleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh  
with a froward mouth.

13 He winketh with his eyes, he speaketh with  
his feet, he teacheth with his fingers ;

14 Frowardness is in his heart, he deviseth mis-  
chief continually ; he soweth discord.

15 Therefore shall his calamity come suddenly ;  
suddenly shall he be broken without remedy.

16 ¶ These six things doth the L O R D hate : yea,  
seven are an abomination unto him :

17 A proud look, a lying tongue, and hands that  
shed innocent blood,

18 An heart that deviseth wicked imaginations,  
feet that be swift in running to inischief,

19 A false witness—that speaketh lies, and he that  
soweth discord among brethen.

20 ¶ My son, keep thy father's commandment,  
and forsake not the law of thy mother.

21 Bind them continually upon thine heart, and  
tie them about thy neck.

22 When thou goest, it shall lead thee ; when  
thou sleepest it shall keep thee ; and when thou  
awakest, it shall talk with thee.

23 For the commandment is a lamp ; and the law •  
is light ; and reproofs of instruction are the way  
of life :

24 To keep thee from the evil woman, from the  
flattery of the tongue of a strange woman.

25 ¶ Lust

25 *I Lust not after her beauty in thine heart ; neither let her take thee with her eyelids.*

26 *For by means of a whorish woman a man is brought to a piece of bread : and the adulteress will hunt for the precious life.*

27 *Can a man take fire in his bosom, and his clothes not be burned ?*

28 *Can one go upon hot coals, and his feet not be burned ?*

29 *So he that goeth into his neighbour's wife ; whosoever toucheth her shall not be innocent.*

30 *Men do not despise a thief, if he steal to satisfy his soul when he is hungry ;*

31 *But if he be found, he shall restore sevenfold ; he shall give all the substance of his house.*

32 *But whoso committeth adultery with a woman lacketh understanding : he that doeth it destroyeth his own soul.*

33 *A wound and dishonour shall lie get ; and his reproach shall not be wiped away.*

34 *For jealousy is the rage of a man ; therefore he will not spare in the day of vengeance.*

35 *He will not regard any ransom ; neither will he rest content, though thou givest many gifts.*

## CHAP. VII.

1 *Solomon persuadeth to a sincere and kind familiarity with wisdom. 6 In an example of his own experience, he sheweth, 10 the cunning of a whore, 22 and the desperate simplicity of a young wanton : 24 he dehorteth from such wickedness.*

**M**Y son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live ; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister ; and call  
unto her standing thy kinswoman :

5 That they may keep thee from the strange wo-  
man, from the stranger which flattereth with her  
words.

6 ¶ For at the window of my house I looked  
through my casement,

7 And beheld among the simple ones, I discerned  
among the youths, a young man void of under-  
standing,

8 Passing through the street near her corner ; and  
he went the way to her house,

9 In the twilight, in the evening, in the black  
and dark night :

10 And, behold, there met him a woman with  
the attire of an harlot, and subtil of heart.

11 (She is loud and stubborn ; her feet abide not  
in her house :

12 Now is she without, now in the streets, and  
lieth in wait at every corner.)

13 So she caught him, and kissed him, and with  
an impudent face said unto him,

14 I have peace offerings with me ; this day have  
I payed my vows.

15 Therefore came I forth to meet thee, diligent-  
ly to seek thy face, and I have found thee.

16 I have decked my bed with coverings of ta-  
petry, with carved works, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes,  
and cinnamon.

18 Come, let us take our fill of love until the  
morning : let us solace ourselves with loves.

19 For the good man is not at home, he is gone  
a long journey :

20 He hath taken a bag of money with him, and  
will come home at the day appointed.

21 With her much fair speech she caused him to  
yield, with the flattering of her lips she forced him.

22 He

22 He goeth after her straitway, as an ox goeth to the slaughter, or as a fool to the correction of the flocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong men have been slain by her.

27 Her house is the way to hell, going down to the chamber of death.

## CHAP. VIII.

1 *The fame, 6 and evidence of wisdom; 10 the excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom. 32 Wisdom is to be desired for the blessedness it bringeth.*

**D**O T H not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 ¶ Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

7 For my mouth shall speak truth: and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge,

10 ¶ Receive my instruction, and not silver ; and knowledge rather than choice gold.

11 For wisdom is better than rubies ; and all the things that may be desired are not to be compared to it.

12 ¶ I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the Lord is to hate evil : pride, and arrogancy, and the evil way, and the froward mouth do I hate.

14 Counsel is mine, and sound wisdom : I am understanding ; I have strength .

15 ¶ By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

17 I love them that love me : and those that seek me early shall find me.

18 Riches and honour are with me ; yea, durable riches and righteousness.

19 My fruit is better than gold, yea, than fine gold ; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment :

21 That I may cause those that love me to inherit substance ; and I will fill their treasures.

22 ¶ The Lord possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth ; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth.

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When

27 When he prepared the heavens, I was there : when he set a compass upon the face of the depth :

28 When he established the clouds above : when he strengthened the fountains of the deep :

29 When he gave to the sea his decree, that the waters should not pass his commandment : when he appointed the foundations of the earth :

30 Then I was by him, as one brought up *with him* : and I was daily *his delight*, rejoicing always before him ;

31 Rejoicing in the habitable part of his earth ; and my delights were with the sons of men.

32 ¶ Now therefore hearken unto me, O ye children : for blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For who so findeth me findeth life, and shall obtain favour of the Lord.

36 But he that sinneth against me wrongeth his own soul : all they that hate me love death.

## CHAP. IX.

1. *The discipline, 4 and doctrine of wisdom, 13 the custom, 16 and error of folly.*

**W**ISDOM hath builded her house, she hath hewn out her seven pillars :

2 She hath killed her beasts ; she hath mingled her wine ; she hath also furnished her table.

3 She hath sent forth her maidens : she crieth upon the highest places of the city,

4 Who so is simple, let him turn in hither : as for him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine which I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

10 The fear of the **LORD** is the beginning of wisdom; and the knowledge of the Holy is understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

13 A foolish woman is clamorous; she is simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Who so is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread eaten in secret is pleasant.

18 But he knoweth not that the dead are there; and that her guests are in the depths of hell.

#### CHAP. X.

*From this chapter to the five and twentieth, are sundry observations of moral virtues, and their contrary vices.*

**T**HE Proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

4 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son: but he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

7 The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments, but a prating fool shall fall.

9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

11 The mouth of a righteous man *is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.

13 In the lips of him that had understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.

14 Wise men lay up knowledge: but the mouth of the foolish *is* near destruction.

15 The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous tendeth to life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In the multitude of words there wanteth not sin: but he that restraineth his lips *is* wise.

20 The

20 The tongue of the just is as choice silver : the heart of the wicked is little worth.

21 The lips of the righteous feed many : but fools die for want of wisdom.

22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 It is a sport to a fool to do mischief : but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him : but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so is the wicked no more : but the righteous is an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

27 The fear of the LORD prolongeth days : but the years of the wicked shall be shortened.

28 The hope of the righteous shall be gladness : but the expectation of the wicked shall perish.

29 The way of the LORD is strength to the upright : but destruction shall be to the workers of iniquity.

30 The righteous shall never be removed : but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom : but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable : but the mouth of the wicked speaketh frowardness.

#### CHAP. XI.

**A** FALSE balance is abomination to the LORD : but a just weight is his delight.

2 When pride cometh, then cometh shame : but with the lowly is wisdom.

3 The integrity of the upright shall guide them : but the perverseness of transgressors shall destroy them.

4 Riches

4 Riches profit not in the day of wrath : but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way : but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them : but transgressors shall be taken in their own naughtiness.

7 When a wicked man dieth, *his expectation* shall perish : and the hope of unjust men perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with *his mouth* destroyeth his neighbour : but through knowledge shall the just be delivered.

10 When it goeth well with the righteous the city rejoiceth : and when the wicked perish, *there is shouting*.

11 By the blessing of the upright the city is exalted : but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his neighbour : but a man of understanding holdeth his peace.

13 A talebearer revealeth secrets : but he that is of a faithful spirit concealeth the matter.

14 Where no counsel is, the people fall : but in the multitude of counsellors *there is safety*.

15 He that is surety for a stranger shall smart for it : and he that hateth suretyship is curse.

16 A gracious woman retaineth honour : and strong men retain riches.

17 The merciful man doeth good to his own soul : but he that is cruel troubleth his own flesh.

18 The wicked worketh a deceitful work : but to him that soweth righteousness shall be a sure reward.

19 As righteousness tendeth to life : so he that purifieth evil pursueth it to his own death.

20 They

20 They that are of a froward heart *are* abomination to the LOR D : but *such as are upright in their way are his delight.*

21 *Though hand join in hand, the wicked shall not be unpunished : but the seed of the righteous shall be delivered,*

22 *As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.*

23 The desire of the righteous *is* only good : but the expectation of the wicked *is* wrath.

24 There *is* that scattereth, and yet increaseth ; and *there is* that withholdeth more than is meet, but *it tendeth to poverty.*

25 The liberal soul shall be made fat : and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him : but blessing *shall be* upon the head of him that selleth it.

27 He that diligently seeketh good procureth favour : but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall : but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind : and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life ; and he that winneth souls *is* wise.

31 Behold, the righteous shall be recompensed in the earth : much more the wicked and the sinner.

### CHAP. XII.

**W**HOSO loveth instruction loveth knowledge : but he that hateth reproof is brutish.

2 A good man obtaineth favour of the LOR D : but a man of wicked devices will he condemn.

3 A man

3 A man shall not be established by wickedness : but the root of the righteous shall not be moved.

4 A virtuous woman *is* a crown to her husband : but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right : *but* the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood : but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and *are* not : *but* the house of the righteous shall stand.

8 A man shall be commended according to his wisdom : but he that is of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast : but the tender mercies of the wicked *are* cruel.

11 He that tilleth his land shall be satisfied with bread : but he that followeth vain persons *is* void of understanding.

12 The wicked desireth the net of evil men : but the root of the righteous yieldeth fruit.

13 The wicked is snared by the transgression of his lips : but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth : and the recompence of a man's hands shall be rendered unto him.

15 The way of a fool *is* right in his own eyes : but he that hearkeneth unto council *is* wise.

16 A fool's wrath is presently known : but a prudent man covereth shame.

17 *He that speaketh truth sheweth forth righteousness :* but a false witness deceit.

18 There is that speaketh like the piercings of a sword : but the tongue of the wise *is* health.

19 The

- 19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.
- 20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.
- 21 There shall no evil happen to the just: but the wicked shall be filled with mischief.
- 22 Lying lips are abomination to the LORD: but they that deal truly are his delight.
- 23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.
- 24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.
- 25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.
- 26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.
- 27 The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious.
- 28 In the way of righteousness is life; and in the pathway thereof there is no death.

## CHAP. XIII.

- A** Wise son heareth his father's instruction: but a scioner heareth not rebuke.
- 2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.
- 3 He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.
- 4 The soul of the sluggard desrieth, and hath nothing: but the soul of the diligent shall be made fat.
- 5 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.
- 6 Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

7 The

7 There is that maketh himself rich, yet hath nothing : *there is* that maketh himself poor, yet hath great riches.

8 The ransom of a man's life *are* his riches : but the poor heareth not rebuke.

9 The light of the righteous rejoiceth : but the lamp of the wicked shall be put out.

10 Only by pride cometh contention : but with the well advised *is* wisdom.

11 Wealth gotten by vanity shall be diminished : but he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick : but when the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed : but he that feareth the commandment shall be rewarded.

14 The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors is hard.

16 Every prudent man dealeth with knowledge : but a fool layeth open *his* folly.

17 A wicked messenger falleth into mischief : but a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction : but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul : but *it is* abomination to fools to depart from evil.

20 He that walketh with wise men shall be wise : but a companion of fools shall be destroyed.

21 Evil pursueth sinners : but to the righteous good shall be repaid.

22 A good man leaveth an inheritance to his children's children : and the wealth of the sinner *is* laid up for the just.

23 Much food *is in* the tillage of the poor : but there is *that is* destroyed for want of judgment.

**24** He that spareth his rod hateth his son : but he that loveth him chasteneth him betimes,

**25** The righteous eateth to the satisfying of his soul : but the belly of the wicked shall want.

## CHAP. XIV.

**E**VERY wise woman buildeth her house : but the foolish plucketh it down with her hands.

**2** He that walketh in his uprightness feareth the LORD : but he that is perverse in his ways despileth him.

**3** In the mouth of the foolish is a rod of pride : but the lips of the wise shall preserve them.

**4** Where no oxen are, the crib is clean : but much increase is by the strength of the ox.

**5** A faithful witness will not lie : but a false witness will utter lies.

**6** A scorner seeketh wisdom, and findeth it not : but knowledge is easy unto him that understandeth.

**7** Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

**8** The wisdom of the prudent is to understand his way : but the folly of fools is deceit.

**9** Fools make a mock at sin : but among the righteous there is favour.

**10** The heart knoweth his own bitterness : and a stranger doth not intermeddle with his joy.

**11** The house of the wicked shall be overthrown : but the tabernacle of the upright shall flourish.

**12** There is a way which seemeth right unto a man, but the end thereof are the ways of death.

**13** Even in laughter the heart is sorrowful : and the end of that mirth is heaviness.

**14** The backslider in heart shall be filled with his own ways : and a good man shall be satisfied from himself.

15 The simple believeth every word : but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil : but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly : and a man of wicked devices is hated.

18 The simple inherit folly : but the prudent are crowned with knowledge.

19 The evil bow before the good ; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour : but the rich hath many friends.

21 He that despiseth his neighbour sinneth : but he that hath mercy on the poor, happy is he.

22 Do they not err that devise evil ? but mercy and truth shall be to them that devise good.

23 In all labour there is profit : but the talk of the lips tendeth only to penury.

24 The crown of the wise is their riches : but the foolishness of fools is folly.

<sup>25</sup> *A true witness delivereth souls : but a deceitful witness speaketh lies.*

26 In the fear of the LORD is strong confidence : and his children shall have a place of refuge.

27 The fear of the LORD is a fountain of life, to depart from the snare of death.

28 In the multitude of people is the king's honour : but in the want of people is the destruction of the prince.

29 *He that is* slow to wrath is of great understanding : but *he that is* hasty of spirit exalteth folly.

30 A sound heart is the life of the flesh : but envy the rottenness of the bones.

31 He that oppresseth the poor reproacheth his Maker : but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness : but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding : but *that which is in the midst of fools is made known.*

34 Righteousness exalteth a nation : but sin is a reproach to any people.

35 The king's favour is toward a wise servant : but his wrath is *against* him that causeth shame.

## CHAP. XV.

**A** Soft answer turneth away wrath : but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright : but the mouth of fools poureth out foolishness.

3 The eyes of the **LORD** are in every place, beholding the evil and the good.

4 A wholesome tongue is a tree of life : but *per-  
versiones* therein is a breach in the spirit.

5 A fool despiseth his father's instruction : but he that regardeth reproof is prudent.

6 In the house of the righteous is much *quieture* : but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge : but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is an abomination to the **LORD** : but the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the **LORD** : but he loveth him that followeth after righteousness.

10 Correction is grievous unto him that forsaketh the way : *and* he that hateth reproof shall die.

11 Hell and destruction are before the **LORD** : how much more then the hearts of the children of men ?

12 A scorner loveth not one that reproveth him : neither will he go unto the wise.

13 A merry heart maketh a cheerful countenance : but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge : but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil : but he that is of a merry heart *hath* a continual feast.

16 Better *is* little with the fear of the L ORD than great treasure and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife : but *he that is* slow to anger appeaseth strife.

19 The way of the slothful *man is* as an hedge of thorns : but the way of the righteous *is* made plain.

20 A wise son maketh a glad father : but a foolish man despiseth his mother.

21 Folly *is joy to him that is* destitute of wisdom : but a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed : but in the multitude of counsellers they are established.

23 A man hath joy by the answer of his mouth : and a word *spoken* in due season, how good *is it!*

24 The way of life *is above to the wise,* that he may depart from hell beneath.

25 The L ORD will destroy the house of the proud : but will establish the border of the widow.

26 The thoughts of the wicked *are* an abomination to the L ORD : but the words of the pure *are* pleasant words.

27 He that is greedy of gain troubleth his own house ; but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer : but the mouth of the wicked poureth out evil things.

29 The L ORD *is far from the wicked :* but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the hearts and a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth instruction despiseth his own soul : but he that heareth reproof getteth understanding.

33 The fear of the LORD is the instruction of wisdom ; and before honour is humility.

## CHAP. XVI.

THE preparations of the heart in man, and the answer of the tongue, is from the LORD.

2 All the ways of a man are clean in his own eyes ; but the LORD weighth the spirits.

3 Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all things for himself : yea, even the wicked for the city of evil.

5 Every one that is proud in heart is an abomination to the LORD : though hand join in hand he shall not be unpunished.

6 By mercy and truth iniquity is purged : and by the fear of the LORD men depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies be at peace with him.

8 Better is a little with righteousness, than great revenues without right.

9 A man's heart deviseth his way : but the LORD directeth his steps.

10 A divine sentence is in the lip of the king : his mouth transgresseth not in judgment.

11 A just weight and balance are the LORD's : all the weights of the bag are his work.

12 It is an abomination to kings to commit wickedness : for the throne is established by righteousness.

13 Righteous lips are the delight of kings ; and they love him that speaketh right.

14 The

**14** The wrath of a king *is as* messengers of death :  
but a wise man will pacify it.

**15** In the light of the king's countenance *is life* ;  
and his favour *is as* a cloud of the latter rain.

**16** How much better *is it* to get wisdom than  
gold ? and to get understanding rather to be chosen  
than silver ?

**17** The highway of the upright *is to depart from*  
*evil* : he that keepeth his way preserveth his soul.

**18** Pride *goeth before destruction*, and an haughty  
spirit before a fall.

**19** Better *it is to be* of an humble spirit with the  
lowly, than to divide the spoil with the proud.

**20** He that handleth a matter wisely shall find  
good ; and whoso trusteth in the Lord, happy *is he*.

**21** The wise in Heart shall be called prudent : and  
the sweetnes of the lips increaseth learning.

**22** Understanding *is a* wellspring of life unto him  
that hath *it* : but the instruction of fools *is folly*.

**23** The heart of the wise teacheth his mouth, and  
addeth learning to his lips.

**24** Pleasant words *are as* an honeycomb, sweet to  
the soul, and health to the bones.

**25** There is a way that seemeth right unto a man,  
but the end thereof *are the ways of death*.

**26** He that laboureth, laboureth for himself ; for  
his mouth craveth it of him.

**27** An ungodly man diggeth up evil : and in his lips  
*there is as a burning fire*.

**28** A foward man soweth strife : and a whisperer  
separateth chief friends.

**29** A violent man enticeth his neighbour, and  
leath him into the way *that is not good*.

**30** He shutteth his eyes to devise foward things :  
moving his lips he bringeth evil to pass.

**31** The hoary head *is a crown of glory*, if it be  
found in the way of righteousness.

32 *He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.*

33 *The lot is cast into the lap ; but the whole disposing thereof is of the Lord.*

## CHAP. XVII.

BETTER is a dry morsel, and quietness there with, than an house full of sacrifices with strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot is for silver, and the furnace for gold ; but the Lord trieth the hearts.

4 A wicked doer giveth heed to false lips : and a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker : and he that is glad at calamities shall not be unpunished.

6 Children's children are the crown of old men ; and the glory of children are their fathers.

7 Excellent speech becometh not a fool : much less do lying lips a prince.

8 A gift is as a precious stone in the eyes of him that hath it : whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh love ; but he that repeateth a matter separateth very friends.

10 A reproof entereth more into a wise man, than an hundred stripes into a fool.

11 An evil man seeketh only rebellion : therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Who so rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife is as when one letteth out water : therefore leave off contention, before it be meddled with.

15 He

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the **LORD**.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, and becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife : and he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good : and he that hath a perverse tongue calleth into mischief.

21 He that begetteth *wil doeth it* to his sorrow : and the father *of wil* hath no joy.

22 A *heavy* heart doeth good like a medicine : ... a broken spirit drieth the bones.

23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom is before him that hath understanding ; but the eyes of a fool *are in the ends of the earth*.

25 A foolish son is a grief to his father, and bitterness to him that bare him.

26 Also to punish the just is not good, *nor to strike* princes for equity.

27 He that hath knowledge spareth his words : and a man of understanding is of an excellent spirit.

28 Even a fool when he holdeth his peace, is counted wise : and he that shutteth his lips is esteemed a man of understanding.

## CHAP. XIII.

**T**HROUGH desire a man, having separated himself, seeketh *and intermeddleth* with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself,

3 When

3 When the wicked cometh, then cometh also contempt, and with ignominy, reproach.

4 The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

5 It is not good to accept the perlon of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth is his destruction, and his lips are the snare of his soul.

8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

9 He that is slothful in his work is brother to him that is a great waster.

10 The name of the Lord is a strong tower : the righteous runneth into it, and is safe.

11 The rich man's wealth is his strong city, and as an high wall in his own conceit.

12 Before destruction the heart of man is haughty, and before honour is humiliati.

13 He that answereth a matter before he heareth it, it is folly and shame unto him.

14 The spirit of a man will sustain his infirmity ; but a wounded spirit who can bear ?

15 The heart of the prudent getteth knowledge ; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 He that is first in his own cause seemeth just ; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended is harder to be won than a strong city ; and their contentions are like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth ; and with the increase of his lips shall he be filled.

**21** Death and life *are* in the power of the tongue : and they that love it shall eat the fruit thereof.

**22** Who findeth a wife, findeth a good thing, and obtaineth favour of the LOR D.

**23** The poor useth intreaties ; but the rich answereth roughly.

**24** A man that *hath* friends must shew himself friendly : and there is a friend that sticketh closer than a brother.

## CHAP. XIX.

**B**ETTER is the poor that walketh in his integrity, than he that *is* perverse in his lips, and is a fool.

**2** Also, that the soul be without knowledge, it is not good ; and he that hasteth with his feet sinneth.

**3** The foolishness of man perverteth his way : and his heart fretteith against the LOR D.

**4** Wealth maketh many friends ; but the poor is separated from his neighbour.

**5** A false witness shall not be unpunished, and he that speaketh lies shall not escape.

**6** Many will entreat the favour of the prince : and every man *is* a friend to him that giveth gifts.

**7** All the brethren of the poor do hate him : how much more do his friends go far from him ? he pursueth them with words, yet they *are* wanting to him.

**8** He that getteth wisdom loveth his own soul : he that keepeth understanding shall find good.

**9** A false witness shall not be unpunished, and he that speaketh lies shall perish.

**10** Delight is not seemly for a fool ; much less for a servant to have rule over princes.

**11** The discretion of a man deferreth his anger ; and it *is* his glory to pass over a transgression.

**12** The king's wrath *is* as the roaring of a lion ; but his favour *is* as dew upon the grass.

**13** A foolish son is the calamity of his father : and the contentions of a wife *are* a continual dropping.

**14** House

14 House and riches are the inheritance of fathers : and a prudent wife is from the **LORD**.

15 Slothfulness casteth into a deep sleep ; and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul ; but he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the **LORD** ; and that which he hath given will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment : for if thou deliver him, yet thou must do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in the latter end.

21 There are many devices in a man's heart ; nevertheless the counsel of the **LORD**, that shall stand.

22 The desire of man is his kindness : and a poor man is better than a liar.

23 The fear of the **LORD** tendeth to life : and he that hath it shall abide satisfied : he shall not be visited with evil.

24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware : and reprove one that hath understanding, and he will understand knowledge.

26 He that waiteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

27 Cease my son, to hear the instruction that causeth to err from the words of knowledge.

28 An ungodly witness scorneth judgement : and the mouth of the wicked devoureth iniquity.

29 Judgements are prepared for scorners, and stripes for the back of fools.

## CHAP. XX.

**W**INE is a mocker, strong drink is raging : and whosoever is deceived thereby is not wise.

2 The fear of a king is as the roaring of a lion who provoketh him to anger sinneth against his own soul.

3 It is an honour for a man to cease from strife : but every fool will be meddling.

4 The sluggard will not plow by reason of the cold ; therefore shall he beg in harvest, and have nothing.

5 Counsel in the heart of man is like deep water ; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness : but a faithful man who can find ?

7 The just man walketh in his integrity ; his children are blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin ?

10 Divers weights, and divers measures, both of them are alike abomination to the LORD.

11 Even a child is known by his doings, whether his work be pure, and whether it be right.

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to poverty ; open thine eyes and thou shalt be satisfied with bread.

15 It is naught, it is naught, saith the buyer : but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies : but the lips of knowledge are a precious jewel.

16 Take his garment that is surety for a stranger : and take a pledge of him for a strange woman.

17 Bread of deceit is sweet to a man : but afterwards his mouth shall be filled with gravel.

18 Every purpose is established by counsel : and with good advice make war.

19 He that goeth about as a talebearer revealcth secrets : therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance may be gotten hastily at the beginning ; but the end thereof shall not be blessed.

22 Say not thou, I will recompence evil ; but wait on the LORD, and he shall save thee.

23 Divers weights are an abomination unto the LORD ; and a false balance is not good.

24 Man's goings are of the LORD ; how can a man then understand his own way ?

25 It is a snare to the man who devoureth that which is holy, and after vows to make enquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

28 Mercy and truth preserve the king : and his throne is upholden by mercy.

29 The glory of young men is their strength : and the beauty of old men is the grey head.

30 The blucnes of a wound cleaneth away evil : so do stripes the inward parts of the belly.

#### CHAP. XXI.

THE king's heart is in the hand of the LORD, as the rivers of water : he turneth it whithersoever he will.

2 Every way of a man is right in his own eyes : but the LORD pondereth the hearts.

3 To do justice and judgement is more acceptable to the LORD than sacrifice.

**4** An high look, and a proud heart, *and the plowing of the wicked, is sin.*

**5** The thoughts of the diligent *tend* only to plenteousness ; but of every one *that is hasty* only to want.

**6** The getting of treasures by a lying tongue *is a vanity* toled to and fro of them that seek death.

**7** The robbery of the wicked shall destroy them ; because they refuse to do judgment.

**8** The way of man *is* froward and strange : but *as for the pure, his work is right.*

**9** *It is better to dwell in a corner of the housetop,* than with a brawling woman in a wide house.

**10** The soul of the wicked desireth evil : his neighbour findeth no favour in his eyes.

**11** When the scorner is punished, the simple is made wise ; and when the wife is instructed, he receiveth knowledge.

**12** The righteous man wisely considereth the house of the wicked : *but God overthroweth the wicked for their wickedness.*

**13** Who so stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

**14** A gift in secret pacifieth anger, and a reward in the bosom strong wrath.

**15** *It is joy to the just to do judgment : but destruction shall be to the workers of iniquity.*

**16** The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

**17** He that loveth pleasure *shall be a poor man :* he that loveth wine and oil shall not be rich.

**18** The wicked *shall be a ransom for the righteous,* and the transgressor for the upright.

**19** *It is better to dwell in the wilderness, than with a contentious and an angry woman.*

**20** *There is treasure to be desired and oil in the dwelling of the wise ; but a foolish man spendeth it up.*

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Who so keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud and haughty scorner is his name, who dealeth in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?

28 A false witness shall perish: but the man that speaketh constantly.

29 A wicked man hardeneth his face: but as for the upright, he directeth his way.

30 There is no wisdom nor understanding nor counsel against the LORD.

31 The horse is prepared against the day of battle: but safety is of the LORD.

#### CHAP. XXII.

**A** Good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

2 The rich and poor meet together: the LORD is the maker of them all.

3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility, and the fear of the LORD are riches, and honour, and life.

5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

6 Train

6 Train up a child in the way he should go: and, when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower is servant to the lender.

8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

9 He that hath a bountiful eye shall be blessed; for he giveth his bread to the poor.

10 Cast out the scioner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth purenes of heart, for the grace of his lips the king shall be his friend.

12 The eyes of the LOR D preserve knowledge, and he overthroweth the words of the transgressor.

13 The slothful man saith, There is a lion without, I shall be slain in the streets.

14 The mouth of strange women is a deep pit: he that is abhorred of the LOR D shall fall therein.

15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

16 He that oppreleth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

17 Bow down thine ear, and hear the words of the wife, and apply thine heart unto my knowledge.

18 For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LOR D, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge.

21 That I might make thee know the certainty of the words of truth: that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

23 For the LOR D will plead their cause, and spoil the foul of those that spoiled them,

**24** Make no friendship with an angry man ; and with a furious man thou shalt not go ;

**25** Lest thou learn his ways, and get a snare to thy soul.

**26** Be not thou *one* of them that strike hands, or of them that are sureties for debts.

**27** If thou hast nothing to pay, why should he take away thy bed from under thee ?

**28** Remove not the ancient landmark which thy fathers have set.

**22** Seest thou a man diligent in his business ? he shall stand before kings ; he shall not stand before mean men.

## CHAP. XXXIII.

**W**HEN thou sittest to eat with a ruler, consider diligently what *is* before thee :

**2** And put a knife to thy throat, if thou *be* a man given to appetite.

**3** Be not desirous of his dainties : for they *are* deceitful meat.

**4** Labour not to be rich : cease from thine own wisdom.

**5** Wilt thou set thine eyes upon that which is not ? for riches certainly make themselves wings ; they fly away as an eagle toward heaven.

**6** Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats :

**7** For as he thinketh in his heart, so *is* he : Eat and drink, saith he to thee ; but his heart *is* not with thee.

**8** The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

**9** Speak not in the ears of a fool : for he will despise the wisdom *of* thy words.

**10** Remove not the old landmark ; and enter not into the fields of the fatherless :

11 For their redeemer *is* mighty ; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withold not correction from the child : for if thou beatest him with the rod, he shall not die.

14 Thou shalt heat him with the rod, and shalt deliver his soul from hell.

15 My son if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners : but be thou in the fear of the LORD all the day long.

18 For surely there is an end ; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among winebibbers ; among riotous eaters of flesh :

21 For the drunkard and the glutton shall come to poverty : and drowsiness shall clothe a man with rags.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not : also wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice : and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore *is* a deep ditch ; and a strange woman *is* a narrow pit.

28 She also lieth in wait as *for* a prey, and increaseth the transgressors among men,

29 Who

29 Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

30 They that tarry long at the wine : they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the mid<sup>t</sup> of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say, and I was not sick ; they have beaten me, and I felt it not : when shall I awake ? I will seek it yet again.*

#### CHAP. XXIV.

**B**E not thou envious against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded ; and by understanding it is established :

4 And by knowledge shall the chambers be filled with all preeious and pleasant riches.

5 A wise man is strong ; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war : and in multitude of counsellers *there is safety.*

7 Wisdom is too high for a fool : he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

6 The

9 The thought of foolishness is sin: and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy strength is small.

11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

13 My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste:

14 So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

16 For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see it, and it displease him, and he turn away his wrath from him.

19 Fret not thyself because of evil men, neither be thou envious at the wicked;

20 For there shall be no reward to the evil man; the candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king: and meddle not with them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These things also belong to the wise. It is not good to have respect of persons in judgment.

24 He that faileth unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke him shall be delight, and a good blessing shall come upon them.

26 Every man shall kiss his lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field ; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause ; and deceive not with thy lips,

29 Say not, I will do so to him as he hath done to me : I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding ;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and, the stone wall thereof was broken down.

32 Then I saw, and considered it well : I looked upon it, and received instruction.

33 Yet a little sleep, a little slumber, a little folding of the hands to sleep :

34 So shall thy poverty come as one that travelleth; and thy want as an armed man.

#### CHAP. XXV.

1 Observations about kings, &c and about avoiding of quarrels, and sundry causes thereof.

**T**Hese are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 It is the glory of God to conceal a thing : but the honour of kings is to search out a matter,

3 The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked from before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great men :

7 For

7 For better *it is* that it be said unto thee, Come up hither ; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself* ; and discover not a secret to another :

10 Lest he that heareth *it* put thee to shame, and thine enemy turn not away.

11 A word fitly spoken is like apples of gold in pictures of silver.

12 As an earring of gold, and an ornament of fine gold, so is a wife repressor upon an obedient ear.

13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him : for he refresheth the soul of his masters.

14 Who so boastereth himself of a false gift is like clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey ? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house ; lest he be weary of thee, and so hate thee.

18 A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink :

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

**23** The north wind driveth away rain : so doth an angry countenance a backbiting tongue.

**24** It is better to dwell in the corner of the house top, than with a brawling woman and in a wide house.

**25** As cold waters to a thirsty soul, so is good news from a far country.

**26** A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

**27** It is not good to eat much honey : so for men to search their own glory is not glory.

**28** He that hath no rule over his own spirit is like a city that is broken down, and without walls.

#### CHAP. XXVI.

**1** Observations about fools, **13** about sluggards, **17** and about contentious busybodies.

**A**S snow in summer, and as rain in harvest, so honour is not seemly for a fool.

**2** As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

**3** A whip for the horse, a bridle for the ass and a rod for the fool's back.

**4** Answer not a fool according to his folly, lest thou also be like unto him.

**5** Answer a fool according to his folly, lest he be wise in his own conceit.

**6** He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

**7** The legs of the lame are not equal : so is a parable in the mouth of fools.

**8** As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

**9** As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

**10** The

- 10 The great God, that formed all *things* both rewardeth the fool, and rewardeth transgressors.
- 11 As a dog returneth to his vomit, so a fool returneth to his folly.
- 12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.
- 13 The slothful man saith, *There is* a lion in the way; a lion *is* in the streets.
- 14 As the door turneth upon his hinges, so doth the slothful upon his bed.
- 15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.
- 16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.
- 17 He that passeth by, *and* meddleth with strife belonging not to him, *is like* one that taketh a dog by the ears.
- 18 As a mad man, who casteth firebrands, arrows, and death.
- 19 So *is* the man that deceiveth his neighbour, and faith, Am not I in sport?
- 20 Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth.
- 21 As coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.
- 22 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.
- 23 Burning lips and a wicked heart *are like* a potsherd covered with silver drops.
- 24 He that hateth dissembleth with his lips, and layeth up deceit within him;
- 25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart,
- 26 Whose hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.
- 27 Who so diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those* that are afflicted by it; and a flattering mouth worketh ruin.

## CHAP. XXVII.

1 *Observations on self love, 3 on true love, 11 on care to avoid offences, 28 and on the houſhould care.*

**B**OAST not thyſelf of to-morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A ſtone is heavy, and the land weighty; but a fool's wrath is heavier than them both.

4 Wrath is cruel and anger is outrageous; but who is able to stand before envy?

5 Open rebuke is better than ſecret love.

6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

7 The full ſoul loatheth an honeycomb; but to the hungry ſoul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so doth the ſweetneſs of a man's friend by hearty counſel.

10 Thine own friend, and thy father's friend, forſake not: neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near, than a brother far off.

11 My son, be wife, and make my heart glad, that I may anſwer him that reproacheth me.

12 A prudent man foreſeeſteth the evil, and hideth himſelf; but the ſimple paſt on, and are puniſhed.

13 Take his garment that is ſurety for a stranger, and take a pledge of him for a ſtrange woman.

14 He that bleſſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whoever hideth her, hideth the wind, and the ointment of his right-hand, which bewrayeth itself.

17 Iron sharpeneth iron ; so a man sharpeneth the countenance of his friend.

18 Who so keepeth the fig tree shall eat the fruit thereof : so he that waiteth on his master shall be honoured.

19 As in water face answereth to face, so the heart of man to man,

20 Heil and destruction are never full ; so the eyes of man are never satisfied.

21 As the refining pot for silver, and the furnace for gold ; so is a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds,

24 For riches are not for ever : and doth the crown endure to every generation ?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs are for thy clothing, and the goats are the price of the field.

27 And thou shalt have goats milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

#### CHAP. XXVIII.

*General observations on impiety, and religious integrity.*

THE wicked flee when no man pursueth : but the righteous are bold as a lion.

2 For the transgression of a land many are the princes thereof : but by a man of understanding and knowledge the state thereof shall be prolonged.

3 A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

4 They that forsake the law praise the wicked : but such as keep the law contend with them.

5 Evil men understand not judgment : but they that seek the LORD understand all things.

6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

7 Whoso keepeth the law is a wise son : but he that is a companion of riotous men shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit : but the upright shall have good things in possession,

11 The rich man is wise in his own conceit; but the poor man that hath understanding searcheth him out.

12 When righteous men do rejoice, there is great glory : but when the wicked rise, a man is hidden.

13 He that covereth his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy.

14 Happy is the man that feareth alway : but he that hardueth his heart shall fall into mischief.

15 As a roaring lion, and a raging bear ; so is a wicked ruler over the poor people.

16 The prince that wanteth understanding is also a great oppressor : but he that hateth covetousness shall prolong his days.

17 A man that doeth violence to the blood of any person shall flee to the pit ; let no man stay him.

18 Whoso

18 Who so walketh uprightly shall be saved : but he that is perverse in his ways shall fall at once.

19 He that tilleth his land shall have plentie of bread : but he that followeth after vain persons shall have poverty enough.

20 A faithful man shall abound with blessings : but he that maketh haste to be rich shall not be innocent.

21 To have respect of persons is not good : for a piece of bread that man will transgresse.

22 He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Who so robbeth his father or his mother, and saith, It is no transgression ; the same is the companion of a destroyer.

25 He that is of a proud heart stirreth up strife : but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool : but who so walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack : but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves : but when they perish, the righteous increase.

## CHAP. XXIX.

1 *Observations on public government, 15 and on private. 22 Of anger, pride, thievery, cowardice, and corruption.*

**H**E that being often reproved hardneth his neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are in authority, the people  
F 3 rejoice

rejoice: but when the wicked beareth rule, the people mourn.

3 Who so loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

4 The king by judgement establisheth the land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

8 Scornful men bring a city into a snare: but wise men turn away wrath.

9 If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

10 The bloodthirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants are wicked.

13 The poor and the deceitful man meet together: the LORD lighteth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where there is no vision, the people perish: but he that keepeth the law, happy is he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest

**20** Seest thou a man *that is* hasty in his words ?  
*there is* more hope of a fool than of him.

**21** He that delicately bringeth up his servant from  
 a child shall have him become *his* son at the length.

**22** An angry man stirreth up strife, and a furious  
 man aboundeth in transgression.

**23** A man's pride shall bring him low : but hon-  
 our shall uphold the humble in spirit.

**24** Whoso is partner with a thief hateth his own  
 soul : he heareth cursing, and bewrayeth it not.

**25** The fear of man bringeth a snare : but whoso  
 putteth his trust in the LOR D shall be safe.

**26** Many seek the ruler's favour ; but *every* man's  
 judgment cometh from the LOR D.

**27** An unjust man is an abomination to the just :  
 and *he that is* upright in the way is abomination to  
 the wicked.

## CHAP XXX.

**1** Agur's confession of his faith. **7** The two points  
 of his prayer. **10** The meaneſt are not to be  
 wronged. **12** Four wicked generations. **15** Four  
 things infatiable. **17** Parents are not to be de-  
 spised. **18** Four things hard to be known. **21**  
 Four things intolerable. **24** Four things exceed-  
 ing wise. **29** Four things stately. **32** Wrath is to  
 be prevented.

**T**HE words of Agur the son of Jakel, even the  
 propheey : the man spake unto Ithiel, even  
 unto Ithiel and Ucal.

**2** Surely I am more brutish than *any* man, and  
 have not the understanding of a man.

**3** I neither learn wisdom, nor have the know-  
 ledge of the holy.

**4** Who hath ascended up into heaven, or de-  
 scended ? who hath gathered the wind in his fists ?  
**who**

who hath bound the waters in a garment ? who hath established all the ends of the earth ? what is his name, and what is his son's name, if thou canst tell ?

5 ¶ Every word of God is pure : he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 ¶ Two things have I required of thee ; deny me them not before I die :

8 Remove far from me vanity and lies : give me neither poverty nor riches ; feed me with food convenient for me :

9 Lest I be full, and deny *ther*, and say, Who is the LORD ? or lest I be poor, and steal, and take the name of my God in vain.

10 ¶ Accuse not a servant unto his master, lest he curse thee, and thou be found guilty,

11 ¶ There is a generation that curseth their father, and doth not bless their mother.

12 There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

13 There is a generation, O how lofty are their eyes ! and their eyelids are lifted up.

14 There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

15 ¶ The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied ; yea, four things say not, It is enough :

16 The grave ; and the barren womb ; the earth that is not filled with water ; and the fire that faith not, It is enough.

17 ¶ The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 ¶ There be three things which are too wonderful for me, yea, four which I know not :

19 The

19 The way of an eagle in the air; the way of a serpent upon a rock ; the way of a ship in the midst of the sea ; and the way of a man with a maid.

20 Such is the way of an adulterous woman ; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three things the earth is disquieted, and for four which it cannot bear :

22 For a servant when he reigneth ; and a fool when he is filled with meat ;

23 For an odious woman when she is married ; and an handmaid that is heir to her mistress.

24 ¶ There be four things which are little upon the earth, but they are exceeding wise :

25 The ants are a people not strong, yet they prepare their meat in the summer ;

26 The conies are but a feeble folk, yet make they their houses in the rocks ;

27 The locusts have no king, yet go they forth all of them by bands ;

28 The spider taketh hold with her hands, and is in kings, palaces.

29 ¶ There be three things which go well, yea, four are comely in going :

30 A lion which is strongest among beasts, and turneth not away for any ;

31 A greyhound ; an he goat also ; and a king, against whom there is no rising up.

32 ¶ If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood : so the forcing of wrath bringeth forth strife.

## CHAP. XXXI.

- 1 Lemuel's lesson of chastity and temperance. 6  
The afflicted are to be comsoled and defended. 10  
The praise and properties of a good wife.**

**T**HE words of king Lemuel, the prophecy that his mother taught him.

**1. 2 What, my son? and what, the son of my womb? and what, the son of my vows?**

**3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.**

**4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:**

**5 Let them drink, and forget the law, and pervert the judgement of any of the afflicted.**

**6 ¶ Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.**

**7 Let him drink, and forget his poverty, and remember his misery no more.**

**8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.**

**9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.**

**10 ¶ Who can find a virtuous woman? for her price is far above rubies.**

**11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.**

**12 She will do him good and not evil all the days of her life.**

**13 She seeketh wool, and flax, and worketh willingly with her hands,**

**14 She is like the merchants' ships; she bringeth her food from afar.**

**15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.**

**16 She**

- 16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
- 17 She girdeth her loins with strength, and strengtheneth her arms.
- 18 She perceiveth that her merchandise is good: her candle goeth not out by night.
- 19 She layeth her hands to the spindle, and her hands hold the distaff.
- 20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
- 21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.
- 22 She maketh fine coverings of tapestry; her clothing is silk and purple.
- 23 Her husband is known in the gates, when he sitteth among the elders of the land.
- 24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.
- 25 Strength and honour are her clothing; and she shall rejoice in time to come.
- 26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.
- 27 She looketh well to the ways of her household, and eateth not the bread of idleness.
- 28 Her children arise up, and call her blessed; her husband also, and he praiseth her.
- 29 Many daughters have done virtuously, but thou excelest them all.
- 30 Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.
- 31 Give her of the fruit of her hands; and let her own works praise her in the gates.

## ECCLESIASTES ; or the PREACHER.

## CHAP. I.

**1** *The Preacher sheweth that all human courses are vain ; 4 because the creatures are restless in their courses ; 9 they bring forth nothing new, and all old things are forgotten ; 12 and because he hath found it so in the studies of wisdom.*

**T**He words of the Preacher, the son of David, king of Jerusalem.

**2** Vanity of vanities, saith the Preacher, vanity of vanities ; all is vanity.

**3** What profit hath a man of all his labour which he taketh under the sun ?

**4** *¶ One generation passeth away, and another generation cometh : but the earth abideth for ever.*

**5** The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

**6** The wind goeth toward the south, and turneth about unto the north ; it whirleth about continually, and the wind returneth again according to his circuits.

**7** All the rivers run into the sea ; yet the sea is not full ; unto the place from whence the rivers come, thither they return again.

**8** All things are full of labour ; man cannot utter it : the eye is not satisfied with seeing, nor the ear filled with hearing.

**9** *¶ The thing that hath been, it is that which shall be, and that which is done, is that which shall be done : and there is no new thing under the sun.*

**10** Is there any thing whereof it may be said, See, this is new ? it hath been already of old time which was before us.

**11** *There*

**11** *There is no remembrance of former things ; neither shall there be any remembrance of things that are to come with those that shall come after.*

**12 ¶** I the Preacher was king over Israel in Jerusalem.

**13** And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven : this fore travail hath God given to the sons of man, to be exercised therewith.

**14** I have seen all the works that are done under the sun ; and, behold, all *is* vanity and vexation of spirit.

**15** *That which is crooked cannot be made straight ; and that which is wanting cannot be numbered.*

**16** I communed with mine own heart, saying, Lo, I am coine to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem : yea, my heart had great experience of wisdom and knowledge.

**17** And I gave my heart to know wisdom, and to know madnes and folly : I perccived that this also is vexation of spirit.

**18** For in much wisdom *is* much grief : and he that increaseth knowledge increaseth sorrow.

### CHAP 11.

**1** *The vanity of human courses in the works of pleasure.* **12** *Though the wife be better than the fool, yet both have one event.* **18** *The vanity of human labour, in leaving it they know not to whom.*

**I** Said in mine heart, Go to now, I will prove thee with mirth ; therefore enjoy pleasure : and, behold, this also *is* vanity.

**2** I said of laughter, *It is mad : and of mirth what doeth it ?*

**3** I sought in mine heart, to give myself unto wine,

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yet acquainting mine heart with wisdom ; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works ; I builded me houses ; I planted me vineyards ;

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits ;

6 I made me pools of water, to water therewith the wood that bringeth forth trees ;

7 I got me servants and maidens, and had servants born in my house ; also I had great possessions of great and small cattle above all that were in Jerusalem before me.

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces ; I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem : also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them ; I withheld not my heart from any joy ; for my heart rejoiced in all my labour : and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do : and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom, and madnes and folly : for what *can* the man *do* that cometh after the king ? *even* that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's *eyes are in his head* ; but the fool

fool walketh in darkness : and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool so it happeneth even to me ; and why was I then more wise ? Then I said in my heart, that this also is vanity,

16 For *there is* no remembrance of the wise more than of the fool for ever ; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man* ? as the fool.

17 Therefore I hated life : because the work that is wrought under the sun is grievous unto me : for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had taken under the sun : because I should leave it unto the man that shall be alter me.

19 And who knoweth whether he shall be a wise *man* or a fool ? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and knowledge, and in equity ; yet to a man that hath not laboured therein shall he leave it *for* his portion. This also is vanity and a great evil.

22 For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun ?

23 For all his days *are* sorrows, and his travail grief ; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ *There is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I ?

26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy : but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

## CHAP. III.

1 By the necessary change of times, vanity is added to human travail. 16 But as for man, God shall judge his works hereafter, and here he shall be like a beast.

**T**O every thing there is a season, and a time to every purpose under the heaven :

2 A time to be born, and a time to die ; a time to plant, and a time to pluck up that which is planted ;

3 A time to kill, and a time to heal ; a time to break down, and a time to build up ;

4 A time to weep, and a time to laugh ; a time to mourn, and a time to dance ;

5 A time to cast away stones, and a time to gather stones together ; a time to embrace, and a time to refrain from embracing ;

6 A time to get, and a time to lose ; a time to keep, and a time to cast away ;

7 A time to rend, and a time to sew : a time to keep silence, and a time to speak ;

8 A time to love, and a time to hate ; a time of war, a time of peace.

9 What profit hath he that worketh in that wherein he laboureth ?

10 I have seen the travail, which God hath given to the sons of men, to be exercised in it.

11 ¶ He hath made every thing beautiful in his time : also he hath set the world in their heart, so that

that no man can find out the work that God maketh from the beginning to the end.

12 ¶ I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16 ¶ And moreover I saw under the sun the place of judgement, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose, and for every work.

18 ¶ I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befaller the sons of men, befaller beasts; even one thing befaller them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.

22 ¶ Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

## CHAP. IV.

1 *Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by litigation, 13 by wilfulness.*

**S**O I returned, and considered all the oppressions that are done under the sun : and behold the tears of *such as were* oppressed, and they had no comforter ; and on the side of their oppressors *there was* power ; but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better is *he* than both they, which hath not yet been, who bath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 ¶ The fool foldeth his hands together, and eateth his own flesh,

6 ¶ Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second ; yea, he hath neither child nor brother : yet is *there* no end of all his labour ; neither is his eye satisfied with riches, neither *saith he*, For whom do I labour, and bereave my soul of good ? This is also vanity, yea, it is a sore travail.

9 ¶ Two are better than one ; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow : but woe to him *that is* alone when he falleth ; for *he hath* not another to help him up,

11 Again, if two lie together, then they have heat but how can one be warm *alone* ?

12 And

**12** And if one prevail against him, two shall withstand him ; and a threefold cord is not quickly broken.

**13** *Better is a poor and a wise child, than an old and foolish king, who will no more be admonished.*

**14** For out of prison he cometh to reign ; whereas also *he that is born in his kingdom becometh poor.*

**15** I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

**16** *There is no end of all the people, even of all that have been before them : they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.*

## CHAP. V.

**1** *Vanities in divine service, 8 in murmuring against oppression, 9 and in riches. 18 Joy in riches is the gift of God,*

**K**EEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

**2** Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God : for God is in heaven, and thou upon earth: therefore let thy words be few.

**3** For a dream cometh through the multitude of busines ; and a fool's voice is known by multitude of words.

**4** When thou vowest a vow unto God, defer not to pay it ; for *he hath* no pleasure in fools : pay that which thou hast vowed.

**5** Better is it that thou shouldest not vow, than that thou shouldest vow, and not pay.

**6** Suffer not thy mouth to cause thy flesh to sin ; neither

neither say thou before the angel, that it *was an* error : wherefore should God be angry at thy voice, and destroy the work of thine hands ?

7 For in the multitude of dreams and many words *there are* also divers vanities : but fear thou God.

8 ¶ If thou seest the oppрession of the poor, and violent perverting of judgement and justice in a province, marvel not at the matter : *for he that is* higher than the highest regardeth ; and *there be* higher than they.

9 ¶ Moreover the profit of the earth is for all : the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver ; nor he that loveth abundance with increase : *this is also* vanity.

11 When goods increase, they are increased that eat them : and what good *is there* to the owners thereof, saving the beholding of *them* with their eyes.

12 The sleep of a labouring man *is sweet*, whether he eat little or much : but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which I have seen* under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail : and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and I shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is a sore evil*, *that in all points as he came, so shall he go* : and what profit hath he that hath laboured for the wind ?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen : *it is good and comely for one to eat and to drink, and to enjoy the*

the good of all his labour that he taketh under the sun all the days of his life, which God giveth him : for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour ; this is the gift of God.

20 For he shall not much remember the days of his life ; because God answereth him in the joy of his heart.

## CHAP. VI.

1 *The vanity of riches without use, 3 of children, 6 and old age without riches. 9 The vanity of sight, and wandering desires. 11 The conclusion of vanities.*

**T**HREE is an evil which I have seen under the sun, and it is common among men :

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it : this is vanity, and it is an evil disease.

3 ¶ If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial ; I say, that an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known any thing : this hath more rest than the other.

6 Yea, though he live a thousand years twice told, yet hath he seen no good : do not all go to one place.

7 ¶ All

7 ¶ All the labour of man is for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool ? what hath the poor, that knoweth to walk before the living ?

9 Better is the sight of the eyes than the wandering of the desire : this is also vanity and vexation of spirit.

10 ¶ That which hath been, is named already, and it is known that it is man : neither may he contend with him that is mightier than he.

11 Seeing there be many things that increaseth vanity, what is man the better ?

12 For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow ? for who can tell a man what shall be after him under the sun.

#### CHAP. VII.

1 Remedies against vanity, are a good name, mortification, & patience. 11 wisdom. 23 The difficulty of getting wisdom.

**A** GOOD name is better than precious ointment ; and the day of death than the day of one's birth.

2 ¶ It is better to go to the house of mourning, than to go to the house of feasting : so that is the end of all men ; and the living will lay it to his heart.

3 Sorrow is better than laughter : for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning ; but the heart of fools is in the house of mirth.

5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For

6 For as the crackling of thorns under a pot, so is the laughter of the fool : this also is vanity.

7 ¶ Surely oppression maketh a wise man mad ; and a gift destroyeth the heart.

8 Better is the end of a thing than the beginning thereof : and the patient in spirit is better than the proud in spirit.

9 Be not hasty in thy spirit to be angry : for anger realeth in the bosom of fools.

10 Say not thou, What is the cause that the former days were better than these ? for thou dost not enquire wisely concerning this.

11 ¶ Wisdom is good with an inheritance : and by it there is profit to them that see the sun.

12 For wisdom is a defence, and money is a defence : but the excellency of knowledge is, that wisdom giveth life to them that have it.

13 Consider the work of God : for who can make that straight, which he hath made crooked ?

14 In the day of prosperity be joyful, but in the day of adversity consider. God also hath set the one over against the other, to the end that man should find nothing after him.

15 All things have I seen in the days of my vanity : there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

16 Be not righteous overmuch; neither make thyself over wise : why shouldest thou destroy thyself ?

17 Be not over much wicked, neither be thou foolish : why shouldest thou die before thy time ?

18 It is good that thou shouldest take hold of this ; yea, also from this withdraw not thine hand : for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

20 For there is not a just man upon earth, that doeth good, and sinneth not

21 Also take no heed unto all words that are spoken ; lest thou hear thy servant curse thee.

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom : I said, I will be wise ; but it was far from me.

24 That which is far off, and exceeding deep, who can find it out ?

25 ¶ I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness :

26 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as hands : whoso pleaseith God shall escape from her ; but the sinner shall be taken by her.

27 Behold this have I found, saith the preacher, counting one by one, to find out the account :

28 Which yet my soul seeketh, but I find not : one man among a thousand have I found ; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions.

#### CHAP. VIII.

1 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

**W**HOMO is as the wise man ? and who knoweth the interpretation of a thing ? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 I counsel thee to keep the king's commandment, and that in regard of the oath of God.

3 Be

3 Be not hasty to go out of his sight : stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, there is power: and who may say unto him, what doest thou?

5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgement.

6 ¶ Because to every purpose there is time and judgement, therefore the misery of man is great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again

there be wicked *men*, to whom it happeneth according to the work of the righteous ; I said, that this also is vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry : for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the busines that is done upon the earth : (for also there is that neither day nor night feeth sleep with his eyes :)

17 Then I beheld the work of God, that a man cannot find out the work that is done under the sun : because though a man labour to seek it out, yet he shall not find it : yea, farther ; though a wise man think to know it, yet shall he not be able to find it.

## CHAP IX.

1 Like things happen to good and bad. 4 There is a necessity of death unto men. 7 Comfort is all their portion in this life. 11 God's providence ruleth over all. 13 Wisdom is better than strength.

**F**OR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God : no man knoweth either love or hatred by all that is before them.

2 All things come alike to all : there is one event to the righteous, and to the wicked ; to the good and to the clean, and to the unclean ; to him that sacrificeth, and to him that sacrificeth not : as is the good, so is the sinner ; and he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one event unto all : yea, also

also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

4 For to him that is joined to all the living there is hope : for a living dog is better than a dead lion.

5 For the living know that they shall die : but the dead know not any thing, neither have they any more a reward ; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion for ever in any thing that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart ; for God now accepteth thy works.

8 Let thy garments be always white ; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity : for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; but time and chance happeneth to them all.

12 For man also knoweth not his time : as the fishes that are taken in an evil net, and as the birds that are caught in the snare ; so are the sons of men snared in an evil time, when it faileth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it seemed great unto me :

14 There was a little city and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it ;

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city ; yet no man remembered that same poor man.

16 Then said I, Wisdom is better than strength : nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war : but one sinner destroyeth much good.

#### CHAP. X.

1 Observations on wisdom and folly. 16 On riot, slothfulness, 18 and money. 20 Men's thoughts of kings ought to be reverent.

**D**EAD flies cause the ointment of the apothecary to send forth a stinking favour : So doth a little folly him that is in reputation for wisdom and honour.

2 A wise man's heart is at his right hand ; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one : that he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place ; for yielding pacifieth great offences.

5 There is an evil which I have seen under the sun as an error which proceedeth from the ruler :

6 Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and who so breaketh an hedge, a serpent shall bite him.

9 Who so removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment: and a babbler is no better.

12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieh every one of them, because he knoweth not how to go to the city.

16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 ¶ Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

## CHAP. XI.

**1** Directions for charity. **7** Death in life, **9** and the day of judgement in the days of youth, are to be thought on.

**C**AST thy bread upon the waters : for thou shalt find it after many days.

**2** Give a portion to seven, and also to eight ; for thou knowest not what evil shall be upon the earth.

**3** If the clouds be full of rain they empty themselves upon the earth : and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

**4** He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap.

**5** As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child : even so thou knowest not the works of God who maketh all.

**6** In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

**7** Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun :

**8** But if a man live many years, and rejoice in them all ; yet let him remember the days of darkness ; for they shall be many. All that cometh is vanity.

**9** Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these things God will bring thee into judgement.

**10** Therefore remove sorrow from thy heart, and put away evil from thy flesh : for childhood and youth are vanity.

## CHAP. XII.

**1** *The Creator is to be remembered in due time.* **8** *The preacher's care to edify,* **13** *The fear of God is the chief antidote of vanity.*

**R**emember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

**2** While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

**3** In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

**4** And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

**5** Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:~

**6** Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

**7** Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

**8** **V**anity of vanities, saith the preacher; all is vanity.

**9** And moreover, because the preacher was wise, he still taught the people knowledge: yea, he gave good heed, and sought out, and set in order many proverbs.

**10** The

10 The preacher sought to find out acceptable words : and *that which was written was upright, even words of truth.*

11 The words of the wise *are as goads*, and as nails fallen by the masters of assemblies, *which are given from one shepherd.*

12 And further, by these, my son, be admonished : of making many books *there is no end* ; and much study *is a weariness of the flesh.*

13 ¶ Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this *is the whole duty of man.*

14 For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.

### The WISDOM OF SOLOMON.

#### CHAP. I.

¶ *To whom God sheweth himself, 4 and wisdom herself. 6 An evil speaker cannot lie hid. 12 We procure our own destruction: 13 for God created not death.*

**L**OVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God : and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding

standing, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit : and will not acquit a blasphemer of his words : for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue,

7 For the spirit of the Lord filleth the world : and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid : neither shall vengeance, when it punishment, pass by him.

9 For inquisition shall be made into the counsels of the ungodly : and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things : and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable ; and refrain your tongue from backbiting : for there is no word so secret, that shall go for nought : and the mouth that believeth slayeth the soul.

12 Seek not death in the error of your life : and pull not upon yourselves destruction with the works of your hands.

13 For God made not death : neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being : and the generations of the world were healthful ; and there is no poison of destruction in them, nor the kingdom of death upon the earth :

15 (For righteousness is immortal :)

16 But ungodly men with their works and words called it to them : for when they thought to have it their friend, they confirmed to nought, and made a covenant with it, because they are worthy to take part with it.

## CHAP III.

**1** *The wicked think this life short, 5 and of no other after this, 6 Therefore they will take their pleasure in this, 10 and conspire against the just. 21 What that is which doth blind them.*

**F**OR the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy : neither was there any man known to have returned from the grave.

**2** For we are born at all adventure : and we shall be hereafter as though we had never been : for the breath in our nostrils is as smoke, and a little spark in the moving of our heart :

**3** Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

**4** And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

**5** For our time is a very shadow that passeth away ; and after our end, there is no returning : for it is fast sealed, so that no man cometh again.

**6** Come on therefore, let us enjoy the good things that are present : and let us speedily use the creatures like as in youth.

**7** Let us fill ourselves with costly wine and ointments : and let no flower of the spring pass by us :

**8** Let us crown ourselves with rosebuds, before they be withered.

**9** Let none of us go without his part of our voluptuousness : let us leave tokens of our joyfulness in every

every place : for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice : for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous ; because he is not for our turn, and he is clean contrary to our doings : he upbraideth us with our offending the law, and objecteth to our infamy the transgressions of our education.

13 He professeth to have the knowledge of God : and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold : for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as counterfeits : he abstaineth from our ways as from filthiness : he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true : and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death : for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived : for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not : neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For

**23** For God created man to be immortal, and made him to be an image of his own eternity.

**24** Nevertheless through envy of the devil came death into the world : and they that do hold of his side do find it.

### CHAP. III.

**1** *The godly are happy in their death: 5 and in their troubles: 10 the wicked are not, nor their children: 13 but they that are pure, are happy, though they have no children: 16 for the adulterer and his seed shall perish.*

**B**UT the souls of the righteous are in the hand of God, and there shall no torment touch them.

**2** In the sight of the unwise they seemed to die : and their departure is taken for misery,

**3** And their going from us to be utter destruction: but they are in peace.

**4** For though they be punished in the sight of men, yet is their hope full of immortality.

**5** And having been a little chastised, they shall be greatly rewarded : for God proved them, and found them worthy for himself.

**6** As gold in the furnace hath He tried them, and received them as a burnt offering.

**7** And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

**8** They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

**9** They that put their trust in him shall understand the truth : and such as be faithful in love shall abide with him : for grace and mercy is to his saints, and he hath care for his elect.

**10** But the ungodly shall be punished according to their

their own imaginations, which have neglected the righteous and forsaken the Lord.

11 For who despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable :

12 Their wives are foolish, and their children wicked :

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed : she shall have fruit in the visitation of souls.

14 And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God : for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours : and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded : and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

#### CHAP. IV.

- 1 *The chaste man shall be crowned.* 3. *Bastard slips shall not thrive :* 6. *they shall witness against their parents.* 7. *The just die young, and are happy.*
- 19. *The miserable end of the wicked.*

**B**ETTER it is to have no children, and to have virtue : for the memorial thereof is immortal :

I because

because it is known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying blood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

13 He, being made perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he to take him away from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace

grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

## CHAP. V.

1 *The wicked shall wonder at the godly, 4 and confess their error, 5 and the vanity of their lives.*

15 *God will reward the just, 17 and war against the wicked.*

**T**HEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom

we had sometimes in derision, and a proverb of reprobation:

4 We fools accounted his life madness, and his end to be without honour :

5 How is he numbered among the children of God, and his lot among the saints !

6 Therefore have we cried from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction : yea, we have gone through deserts, where there lay no way : but as for the way of the Lord, we have not known it.

8 What hath pride profited us ? or what good lieth riches with *our* vaunting brought us ?

9 All those things are passed away like a shadow, and as a post that halsted by ;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves ;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found ;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through :

23 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew ; but were consumed in our wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind : like a thin froth that is driven away with the storm ; like as the smoke which

which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore ; there reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand : for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgement instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise:

21 Then shall the right aiming thunderbolts go abroad : and from the clouds, as from a well drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea; a mighty wind shall stand up against them, and like a storm shall blow them away : thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

## CHAP. VI.

*1 Kings must give ear. 3 They have their power from God, 5 who will not spare them. 12 Wisdom is soon found. 21 Princes must seek for it : 24 for a wise prince is the stay of his people.*

**H**EAR therefore, O ye kings, and understand ; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your consels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you: for a sharp judgement shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care,

16 For she goeth about seeking such as are worthy of her, sheeweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For

17 For the very true beginning of her is the desire of discipline ; and the care of discipline is love ;

18 And love is the keeping of her laws ; and the giving heed unto her laws is the Assurance of incorruption ;

19 And incorruption maketh us near unto God :

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you : but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy ; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world : and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

#### CHAP. VII.

1 All men have their beginning and end alike : 8 he preferred wisdom before all things else. 15 God gave him all the knowledge which he had. 22 The praise of wisdom.

**I** MYSELF also am a mortal man, like to all, and the offspring of him that was first made of the earth.

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling cloathis, and that with cares.

5 For there is no king that had any other beginning of birth,

6 For all men have one entrance into life, and the like going out

7 Wherefore I praved, and understanding was given me : I called upon God, and the spirit of wisdom came to me.

8 I preferred her before her sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shail be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light : for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in them all because wisdom goeth before them : and I knew not that she was the mother of them.

13 I learned diligently, and do communicate her liberally : I do not hide her riches.

14 For she is a treasure unto men that never faileth : which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me : because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words ; all wisdom also, and knowledge of workmanship.

17 For

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements :

18 The beginning, ending, and midst of the times : the alterations of the turning of the sun, and the change of seasons :

19 The circuits of years, and the positions of stars :

20 The natures of living creatures, and the furies of wild beasts : the violence of winds, and the reasonings of men : the diversities of plants, and the virtues of roots :

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me : for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion : she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty : therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things : and remaining in herself, she maketh all things new : and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars : being compared with the light, she is found before it.

30 For after this cometh night : but vice shall not prevail against wisdom.

#### CHAP. VIII.

*2 He is in love with wisdom : 4 for he that hath it, hath every good thing. 21 It cannot be had but from God.*

**WISDOM** reacheth from one end to another mightily : and sweetly doth the order all things.

2 I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility : yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

5 If riches be a possession to be desired in this life ; what is richer than wisdom, that worketh all things ?

6 And if prudence work ; who of all that are is a more cunning workman than she ?

7 And if a man love righteousness, her labours are virtues : for she teacheth temperance and prudence, justice and fortitude : which are such things, as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come ; she knoweth the subtilties of speeches, and can expound dark sentences : she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore

9 Therefore I purposed to take her to me, to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgement, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality.

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me: and that was a point of wisdom also to know whose gift

gift she was ; I prayed unto the Lord, and besought him, and with my whole heart I said,

## CHAP. IX.

*1 A prayer unto God for his wisdom, 6 without which the best man is nothing worth, 13 neither can he tell how to please God.*

**O** GOD of my fathers, and Lord of mercy, who hast made all things with thy word,

*2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,*

*3 And order the world according to equity and righteousness, and execute judgement with an upright heart.*

*4 Give me wisdom, that sitteth by thy throne ; and reject me not from among thy children :*

*5 For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgement and laws.*

*6 For though a man be ever so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.*

*7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters :*

*8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.*

*9 And wisdom was with thee : which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.*

*10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour*

labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shalt I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God ? or who can think what the will of the Lord is ?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us : but the things that are in heaven who hath searched out ?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above ?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

## CHAP. X.

1 *What wisdom did for Adam, 4 Noe, 5 Abraham, 6 Lot, and against the five cities, 10 for Jacob, 13 Joseph, 16 Moses, 17 and the Israelites.*

**S**HE preserved the first formed father of the world, that was created alone, and brought him out of his fall.

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whole cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness : and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good ; but also left behind them to the world a memorial of their foolishness : so that in the things wherein they offended, they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory ; that he might know that godliness is stronger than all.

13 When

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withheld dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

18 Brought them through the Red sea, and led them through much water:

19 But drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand that fought for them

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

#### CHAP. XI.

5 The Egyptians were punished, and the Israelites reserved in the same thing. 15 They were plagued by the same things wherein they sinned. 20 God could have destroyed them otherwise, 23 but he is merciful to all.

**S**HE prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They flood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the other, as a severc king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void

void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance ;

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes :

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power : but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt ; and who may withstand the power of thine arm ?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth,

23 But thou hast mercy upon all ; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made : for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will ? or been preserved, if not called by thee ?

26 But thou sparest all : for they are thine, O Lord, thou lover of souls.

## CHAP. XII.

*2 God did not destroy those of Canaan all at once:  
12 if he had done so, who could controul him?  
19 But by sparing them he taught us. 27 They  
were punished with their gods.*

**F**OR thine ineerruptible Spirit is in all things.  
*2 Therefore chastenest thou them by little and  
little that offend, and warnest them by putting them  
in remembrance wherein they have offended, that  
leaving their wickedness they may believe on thee, O  
Lord.*

*3 For it was thy will to destroy by the hands of  
our fathers both those old inhabitants of thy holy  
land,*

*4 Whom thou hatedst for doing most odious  
works of witchcrafts, and wicked sacrifices;*

*5 And also those merciless murderers of children,  
and devourers of man's flesh, and the feasts of blood,*

*6 With their priests out of the midst of their ido-  
latrous crew, and the parents that killed with their  
own hands souls destitute of help:*

*7 That the land, which thou esteemedst above all  
other, might receive a worthy colony of God's chil-  
dren.*

*8 Nevertheless even those thou sparedst as men,  
and didst send wasps, forerunners of thine host, to  
destroy them by little and little.*

*9 Not that thou wast unable to bring the ungodly  
under the hand of the righteous in battle, or to de-  
stroy them at once with cruel beasts, or with one  
rough word:*

*10 But executing thy judgements upon them by  
little and little, thou gavest them place of repentance,  
not being ignorant that they were a naughty genera-  
tion, and that their malice was bred in them, and that  
their cogitation would never be changed.*

**11 For**

11 For it was a cursed seed from the beginning : neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done ? or who shall withstand thy judgement ? or who shall accuse thee for the nations that perish, whom thou hadst made ? or who shall come to stand against thee, to be revenged for the unrighteous men ?

13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgement is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15 Forasmuch then as thou art righteous thyself thou orderest all things righteously : thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour : for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice :

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises ?

22 Therefore

22 Therefore whereas thou doſt chafteſt us, thou ſcourgeſt our enemies a thouſand times more, to the intent that, when we judge, we ſhould carefully think of thy goodness, and when we ouरſelves are judged, we ſhould look for mercy.

23 Wherefore, whereas men have lived diſſolntely and unrighteouſly, thou haſt tormented them with their own abominations.

24 For they went alſay very far in the ways of error, and heid them for gods, which even among the beaſts of their enemies were delpiſed, being deſcieved, as children of no understanding.

25 Therefore unto them, as to children without the uſe of reaſon, thou diſt ſend a judgement to mock them.

26 But they that would not be reformed by that correſtioп, wherein he dallied with them, ſhall feel a judgement worthy of God.

27 For, look, for what things they grudged, when they were puniſhed, that is, for them whom they thought to be gods ; (now) being puniſhed in them, when they ſaw it, they acknowledgēd him to be the true God, whom before they denied to know ; and therefore came extreмe damnation upon them.

#### CHAP. XIII.

1 *They were not excused that worshipped any of God's works. 10 But moſt wretched are they that worship the work of men's hands.*

**S**URELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen know him that is : neither by conſidering the works did they acknowledge the workmaſter ;

2 But deemed either fire, or wind, or the ſwift air, or the circle of the ſtarſ, or the violent water, or the lights

lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods ; let them know how much better the Lord of them is : for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed : for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works they search him diligently, and believe their sight : because the things are beautiful that are seen

8 Howbeit neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world ; how did they not sooner find out the Lord thereof ?

10 But miserable are they, and in dead things is their hope, who called them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber after he hath fawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life ;

12 And after spending the refuse of his work to dress his meat, hath filled himself ;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding

understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermillion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not lall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health he calleth upon that which is weak: for life prayeth to that which is dead: for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing;

#### CHAP. XIV.

1 *Though men do not pray to their ships, 5 yet are they saved rather by them than by their idols. 8 Idols are accursed, and so are the makers of them.*

14 *The beginning of idolatry, 23 and the effects thereof. 30 God will punish them that swear falsely by their idols.*

**A**GAIN, one preparing himself to fail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that; and the workman built it by his skill.

3 But

3 But thy providence, O Father, governeth it :  
for thou hast made a way in the sea, and a safe path  
in the waves ;

4 Shewing that thou canst save from all danger :  
yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works  
of thy wisdom should be idle, and therefore do men  
commit their lives to a small piece of wood, and  
passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants  
perished, the hope of the world governed by thy  
hand escaped in a weak vessel, and left to all ages a  
seed of generation.

7 For blessed is the wood whereby righteousness  
cometh.

8 But that which is made with hands is curled,  
as well it, as he that made it : he, because he made  
it ; and it, because, being corruptible, it was called  
god.

9 For the ungodly and his ungodliness are both  
alike hateful unto God.

10 For that which is made shall be punished to  
gether with him that made it.

11 Therefore even upon the idols of the Gentiles  
shall there be a visitation : because in the creature  
of God they are become an abomination and stumblingblocks  
to the souls of men, and a snare to the  
feet of the unwise.

12 For the devising of idols was the beginning of  
*spiritual* fornication, and the invention of them the  
corruption of life.

13 For neither were they from the beginning,  
neither shall they be for ever.

14 For by the vain glory of men they entered into  
the world, and therefore shall they come shortly to  
an end.

15 For a father afflicted with untimely mourning,  
when he hath made an image of his child soon taken  
away,

away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to let forward the ignorant to more superstition.

19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to deceive the world : for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover this was not enough for them, that they erred in the knowledge of God ; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings or strange rites ;

24 They kept neither lives nor marriages any longer undefiled : but either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting

26 Disquieting of good men, forgetfulness of good turns defiling of souls, changing of kind, disorder in marriages, adultery and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

28 For either they are mad when they be merry, or prophecy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not in the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

## CHAP. XV.

1 We do acknowledge the true God. 6 The folly of idol makers, 14 and of the enemies of God's people: 15 because, besides the idols of the Gentiles, 18 They worshipped vile beasts.

**B**UT thou, O God, art gracious and true, long-suffering, and in mercy ordering all things.

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worthy them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service : yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary : but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour, nor that is life is short : but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things..

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay :

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain : for, say they, we must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods : which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers

fingers of hands to handle ; and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them : but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked fiends : for he himself is better than the things which he worshippeth : whereas he lived once, but they never

18 Yea, they worshipped those beasts also that are most hateful : for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts : but they went without the praise of God and his blessing.

#### CHAP. XIV.

1 God gave strange meat to his people, to stir up their appetite and vile beasts to their enemies, to take it from them : & he stung them with his serpents, 12 but soon healed them by his word only.

17 The creatures altered their nature to pleasure God's people, and to offend their enemies.

**T**HHEREFORE by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparest for them meat of a strange taste, even quails to stir up their appetite.

3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire ; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not

avoid : but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these; and they perished with the slings of crooked serpents, thy wrath endured not for ever :

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation; to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil :

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life : for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame : for thy mercy was ever by them, and healed them.

11 For they were pricked, that they should remember the words ; and were quickly saved; that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaster, that restored them to health : but thy word. O Lord, which healeth all things.

13 For thou hast power of life and death : thou leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice : and the spirit, when it is gone forth, returneth not ; neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm : with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For,

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things : for the world fighteth for the righteous.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly ; but themselves might see and perceive that they were persecuted with the judgement of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou leddest thine own people with angels food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetnes unto thy children, and serving to the appetite of the eater, tempered it self to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need :

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man : but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire,  
L 3 being

being warmed with a little sunbeam, soon melted away :

28 That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

#### CHAP. XVII.

1 *Why the Egyptians were punished with darkness.*

4 *The terrors of that darkness. 11. The terrors of an ill conscience.*

**F**OR great are thy judgements, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay (thcre) exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with (strange) apparitions.

4 For neither might the corner that held them keep them from fear: but noises (as of waters) falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art magick, they were put down,

down, and their vaunting in wisdom was reprobred with disgrace.

8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always fore calleth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, comitteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of an inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looking for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than darkness.

## CHAP. XVIII.

4 *Why Egypt was punished with darkness, 5 and with the death of their children, 18 They themselves saw the cause thereof, 20 God also plagued his own people, 21 By what means that plague was stayed.*

**N**EVERTHELESS thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given

given credence, they might afterwards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies,

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the latter now singing out the songs of praise.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner ; and like as the king, so suffered the common person.

12 So they altogether had innumerable dead with one kind of death ; neither were the living sufficient to bury them : for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments ; upon the destruction of the first born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death ; and it touched the heaven, but it stood upon the earth.

17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And

**18** And one thrown here, and another there, half dead, shewed the cause of his death.

**19** For the dreams that troubled them did fore-shew this, lest they should perish, and not know why they were afflicted.

**20** Yea, the tasting of death touched the righteous also and there was a destruction of the multitude in the wilderness : but the wrath endured not long.

**21** For then the blameless man made haste, and flood forth to defend them ; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declating that he was thy servant.

**22** So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alledging the oaths and covenants made with the fathers.

**23** For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

**24** For in the long garment was in the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

**25** Unto these the destroyer gave place, and was of them : for it was enough that they only tasted of the wrath.

#### CHAP. XIX.

**1** Why God shewed no mercy to the Egyptians, 5  
and how wonderfully he dealt with his people. 14  
The Egyptians were worse than the Sodomites. 18  
The wonderful agreement of the creatures to  
serve God's people.

**A**S for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intended to be gone.

4 For the deltiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, reviving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls,

fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea for their contentment.

13 And punishment came upon the sinners not without former signs by the force of thunders : for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For the Sodomites did not receive those, whom they knew not when they came : but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly :

16 But these very grievously afflicted them, whom they had received with feaslings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man : when being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds ; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue ; and the water forgot his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein ; neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them : but didst assist them in every time and place.

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## ECCLESIASTICUS.

## CHAP. I

1 All wisdom is from God : 10 he giveth it to them that love him. 12 The fear of God is full of many blessings. 28 To fear God without hypocrisy.

**A**LL wisdom cometh from the Lord, and is with him for ever.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity ?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom ?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most high is the fountain of wisdom ; and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed ? or who hath known her wise counsels ?

7 [Unto whom hath the knowledge of wisdom been made manifest ? and who hath understood her great experience ?]

8 There is one wife and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She is with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Who so feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom : and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase,

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish ; both which are the gifts of God ; and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exaltesth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins : and where it is present, it turneth away wrath.

22 A furious man cannot be justified ; for the sway of his fury shall be his destruction.

23 A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom : but godlessness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction : and faith and meekness are his delight

28 Distrust

28 Distrust not the fear of the Lord when thou art poor : and come not unto him with a double heart.

29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

## CHAP. II.

1 *God's servants must look for trouble, 7 and be patient, and trust in him. 12 For woe to them that do not so. 15 But they that fear the Lord, will do so.*

**M**Y son, if thou come to serve the Lord, prepare thy soul for temptation..

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee ; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy ; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him ; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see ; did ever any trust in the Lord, and was confounded ; or did any abide in his fear, and was forsaken ? or

whom did he ever despise, that called upon him. ?

11 For the Lord is full of compassion and mercy, longsuffering and very pitiful, and forgiveth sins, and saveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is fainthearted ! for he believeth not ; therefore shall he not be defended.

14 Woe unto you that have lost patience ! and what will ye do when the Lord shall visit you ?

15 They that fear the Lord will not disobey his word ; and they that love him will keep his ways.

16 They that fear the Lord will seek that which is wellpleasing unto him ; and they that love him shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight.

18 Saying, We will fall into the hands of the Lord, and not into the hands of men : for as his majesty is, so is his mercy.

### CHAP. III.

2 Children must honour and help both their parents.

21 We may not desire to know all things. 26 The incorrigible must needs perish. 30 Alms are rewarded.

**H**EAR me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

3 Whoso honoureth his father makeith an atonement for his sins :

4 And he that honoureth his mother is as one that loveth up treasure.

5 Whoso honoureth his father shall have joy of his

*his own* children ; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father shall have a long life ; and he that is obedient unto the Lord shall be a comfort to his mother :

7 He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

8 Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For the blessing of the father establisheth the houses of children ; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father ; for thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father ; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him ; and despise him not when thou art in thy full strength.

14 For the relieving of thy father shall not be forgotten : and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered ; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer ; and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness ; so shalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown : but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon with reverence: for it is not needful for thee to see with thine eyes the things that are in secret.

23 Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgement.

25 Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fire evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin.

28 In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

#### CHAP. IV.

*We may not despise the poor or fatherless, 11 but seek for wisdom, 20 and not be ashamed of some things, nor gainsay the truth, 30 nor be as lions in our houses.*

MY

**M**Y son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowful ; neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed ; and deter not to give to him that is in need.

4 Reject not the supplication of the afflicted : neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occasion to curse thee :

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answere with meekness.

9 Deliver him that suffereth wrong from the hand of the opprelier ; and be not fainthearted when thou sittest in judgement.

10 Be as a father unto the fatherless, and instead of an husband unto their mother : so shalt thou be as the Son of the most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life ; and they that seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory ; and wheresoever she entereth, the Lord will blesse.

14 They that serve her shall minister to the Holy One : and them that love her the Lord doth love.

15 Whoso giveth ear unto her shall judge the nations : and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her, he shall inherit her ; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And restrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed to confess thy sins; and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantic among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

#### CHAP. V.

1 We must not presume on our wealth and strength,  
6 nor on the mercy of God, to sin. 9 We must  
not be double tongued, 12 nor answer without  
knowledge.

SET

**S**ET not thy heart upon thy goods ; and say not, I have enough for my life.

2 Follow not thine own mind and thy strength to walk in the ways of thy heart :

3 And say not, Who shall controul me for my works ? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, and what harm hath happened unto me ? for the Lord is longsuffering, he will in no wise let thee go.

5 Concerning propitiation, be not without fear to add sin unto sin :

6 And say not, His mercy is great ; he will be pacified for the multitude of my sins : for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day : for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 Set not thine heart upon goods unjustly gotten ; for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way : for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding ; and let thy word be the same.

11 Be swift to hear ; and let thy heart be sincere ; and with patience give answer.

12 If thou hast understanding, answer thy neighbour ; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk : and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue : for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

14 Be not ignorant of any thing in a great matter or a small.

## CHAP. VI.

**2** *Do not extol thine own conceit, 7 but make choice of a friend. 18 See<sup>r</sup> wisdom betimes : 20 It is grievous to some, 28 yet the fruits thereof are pleasant. 35 Be ready to hear wise men.*

**I**NSTEAD of a friend become not an enemy ; for [thereby] thou shalt inherit an ill name, shame, and reproach : even so shall a sinner that hath a double tongue.

**2** Extol not thyself in the counsel of thine own heart ; that thy soul be not torn in pieces as a bull [straying alone.]

**3** Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

**4** A wicked soul shall destroy him that hath it, and shall make him to be langbed to scorn of his enemies.

**5** Sweet language will multiply friends : and a fairspeaking tongue will increase kind greetings.

**6** Be in peace with many : nevertheless have but one counsellor of a thousand.

**7** If thou wouldest get a friend, prove him first, and be not hasty to credit him.

**8** For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

**9** And there is a friend, who being turned to enmity and strife will discover thy reproach.

**10** Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

**11** But in thy prosperity he will be as thyself, and will be bold over thy servants.

**12** If thou be brought low, he will be against thee, and will hide himself from thy face.

**13** Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence : and he that hath found such an one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life : and they that fear the Lord shall find him.

17 Who so feareth the Lord shall direct his friendship aright : for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up : so shalt thou find wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits : for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned : he that is without understanding will not remain with her.

21 She will lie upon him as a mighty stone of trial ; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy shoulder, and bear her, and be not deceived with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search, and seek, and she shall be made known unto thee : and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou shalt put her on as a robe of honour, and shall put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

#### CHAP. VII.

*1 We are dehortet from sin, 4 from ambition, 8 presumption, 10 and fainting in prayer: 12 from lying and backbiting. 18 How to esteem a friend: 19 a good wife: 20 a servant: 22 our cattle: 23 our children and parents: 31 the Lord and his priests: 32 the poor and those that mourne.*

**D**O no evil, so shall no harm come unto thee.  
2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

4 Seek not of the Lord preeminence, neither of the king the seat of honour.

*5 Justify*

5 Justify not thyself before the Lord ; and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity ; lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another ; for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul : for there is one which humbleth and exalteth.

12 Devise not a lie against thy brother ; neither do the like to thy friend.

13 Use not to make any manner of lie : for the custom thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the most High hath ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly : for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means ; neither a faithful brother for the gold of Ophir.

19 Forego not a wise and good woman : for her grace is above gold.

20 Whereas thy servant worketh truly, entreat  
N him

him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle ? have an eye to them : and if they be for thy profit, keep them with thee.

23 Hast thou children ? instruct them, and bow down their neck from their youth.

24 Hast thou daughters ? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter : but give her to a man of understanding.

26 Hast thou a wife after thy mind ? forsake her not : but give not thyself over to a light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them ; and how canst thou recompense them the things that they have done for thee ?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord and honour the priest ; and give him his portion, as it is commanded thee ; the first fruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first fruits of the holy things.

32 And stretch thine hand unto the poor, that thy blessing may be perfected.

33 A gift hath grace in the sight of every man living ; and for the dead detain it not,

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick : for that shall make thee to be beloved.

36 Whatsoever

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

## CHAP. VIII.

1 *Whom we may not strive with, 8 nor despise, 10 nor provoke, 15 nor have to do with.*

**S**TIVE not with a mighty man, lest thou fall into his hands.

2 Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thy ancestors be disgraced.

5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 Dishonour not a man in his old age: for even some of us wax old.

7 Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety take care to pay it.

14 Go not to law with a judge; for they will judge for him according to his honour.

15 Travel not by the way with a bold lellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight: and where there is no help, he will overthrow thee.

17 Consult not with a fool, for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

#### CHAP. IX.

1 We are advised how to use our wives, : 3 what women to avoid: 10 and not to change an old friend: 13 not to be familiar with men in authority: but to know our neighbours: 15 and to converse with wise men.

**B**E not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look

7 Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for here-with love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guesst at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

## CHAP. X.

*1 The commodities of a wise ruler. 4 God setteth him up. 6 The inconveniences of pride, injustice, and covetousness. 14 What God hath done to the proud. 19 Who shall be honoured, 29 and who not.*

**A** WISE judge will instruct his people ; and the government of a prudent man is well ordered.

*2 As the judge of the people is himself, so are his officers ; and what manner of man the ruler of the city is, such are all they that dwell therein.*

*3 An unwise king destroyeth his people ; but through the prudence of them which are in authority the city shall be inhabited.*

*4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.*

*5 In the hand of God is the prosperity of man : and upon the person of the scribe shall he lay his honour.*

*6 Bear not hatred to thy neighbour for every wrong ; and do nothing at all by injurious practices.*

*7 Pride is hateful before God and man : and by both doth one commit iniquity.*

*8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.*

*9 Why is earth and ashes proud ? There is not a more wicked thing than a covetous man : for such an one setteth his own soul to sale ; because while he liveth he casteth away his bowels.*

*10 The physician cutteth off a long disease : and he that is to day a king to morrow shall die.*

*11 For when a man is dead, he shall inherit creeping things, beasts, and worms.*

*12 The beginning of pride is when one departeth from*

from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination : and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him an honourable plant : they that regard not the law are a dishonourable seed ; they that transgress the commandments are a deceivable seed.

20 Among brethren he that is chief is honourable ; so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority : but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding ; neither is it convenient to magnify a sinful man.

24 Great men, and judges, and potentates shall be honoured ; yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service ; and he that hath knowledge will not grudge when he is reformed.

26 Be not overwise in doing thy business ; and boast not of thyself in the time of thy distress.

27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul ? and who will honour him that dishonour- eth his own life ?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches ? and he that is dishonourable in riches, how much more in poverty ?

#### CHAP. XI.

*4 We may not vaunt, nor set forth ourselves, 8 nor answer rashly, 10 nor meddle with many matters.*

*14 Wealth and all things else are from God. 24 Brag not of thy wealth, 29 nor bring every man into thy house.*

**W**ISDOM lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty ; neither abhor a man for his outward appearance.

3 The bee is little among such as fly ; but her fruit is the chief of sweet things.

4 Boast not of thy cleathing and raiment, and exalt not thyself in the day of honour : for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have sat down upon the ground ; and one that was never thought of hath worn the crown.

6 Many

6 Many mighty men have been greatly disgraced ;  
and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth :  
understand first and then rebuke.

8 Answer not before thou hast heard the cause :  
neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thine not ;  
and sit not in judgement with sinners.

10 My son, meddle not with many matters : for  
if thou meddle much, thou shalt not be innocent ;  
and if thou follow after, thou shalt not obtain,  
neither shall thou escape by fleeing.

11 There is one that laboureth, and taketh pains,  
and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath  
need of help, wanting ability, and full of poverty ;  
yet the eye of the Lord looked upon him for good,  
and set him up from his low estate,

13 And lifted up his head from misery ; so that  
many that saw it marvelled at him.

14 Prosperity and adversity, life and death, po-  
verty and riches, come of the Lord.

15 Wisdom, knowledge, and understanding of  
the law, are of the Lord : love, and the way of good  
works, are from him.

16 Error and darkness had their beginning to-  
gether with sinners : and evil shall wax old with  
them that glory therein.

17 The gift of the Lord remaineth with the godly,  
and his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and  
pinching, and this is the portion of his reward :

19 Whereas he saith, I have found rest, and now  
will eat continually of my goods ; and yet he know-  
eth not what time shall come upon him, and that he  
must leave those things to others, and die.

20 Be steadfast in thy covenant, and be conversant  
therein, and wax old in thy work.

21 Marvel

21 Marvel not at the works of sinners ; but trust in the Lord, and abide in thy labour : for it is an easy thing in the sight of the Lord on a sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 Say not, What profit is there of my service ? and what good things shall I have hereafter ?

24 Again, say not: I have enough, and possess many things. and what evil can come to me hereafter ?

25 In the day of prosperity there is a forgetfulness of affliction : and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure : and in his end his deeds shall be discovered.

28 Judge none blessed before his death : for a man shall be known in his children.

29 Bring not every man into thine house : for the deceitful man hath many trains.

30 Like as a partridge taken (and kept) in a cage, so is the heart of the proud ; and like as a spy, watcheth he for thy fall :

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire a heap of coals is kindled : and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, for he worketh wickedness ; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

## CHAP. XII.

*2 Be not liberal to the ungodly. 10 Trust not thine enemy, nor the wicked.*

**W**HEN thou wilt do good, know to whom thou doest it; so shall thou be thanked for thy benefits.

*2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.*

*3 There can no good come to him that is always occupied in evil, nor him that giveth no alms.*

*4 Give to the godly man, and help not a sinner.*

*5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for (else) thou shalt receive twice as much evil for all the good thou shalt have done unto him.*

*6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.*

*7 Give unto the good, and help not the sinner.*

*8 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity.*

*9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.*

*10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.*

*11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.*

*12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat,*

seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as coine nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For awhile he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit; he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

#### CAAP. XIII.

1 Keep not company with the proud, or a mightier than thyself. 15 Like will to like. 21 The difference between the rich and the poor. 25 A man's heart will change his countenance.

**H**E that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If

5 If thou have any thing, he will live with thee ;  
yea, he will make thee bare, and will not be sorry  
for it.

6 If he have need of thee, he will deceive thee,  
and smile upon thee, and put thee in hope ; he will  
speak thee fair, and say, What wantest thou ?

7 And he will shame thee by his meats, until he  
have drawn thee dry twice or thrice, and at the last  
he will laugh thee to scorn : afterward, when he seeth  
thee, he will forsake thee, and shake his head at thee.

8 Beware that thou be not deceived, and brought  
down in thy jollity.

9 If thou be invited of a mighty man, withdraw  
thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put  
back ; stand not far off lest thou be forgotten.

11 Affect not to be made equal unto him in talk,  
and believe not his many words : for with much  
communication will he tempt thee, and smiling upon  
thee will get out thy secrets :

12 But cruelly he will lay up thy words, and will  
not spare to do thee hurt, and to put thee in prison.

13 Observe and take good heed, for thou walkest  
in peril of thy overthrowing : when thou hearest  
these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him  
for thy salvation.

15 Every beast loveth his like, and every man  
loveth his neighbour.

16 All flesh conforteth according to kind, and a  
man will cleave to his like.

17 What fellowship hath the wolf with the lamb ?  
so the sinner with the godly.

18 What agreement is there between the hyena  
and a dog ? and what peace between the rich and the  
poor ?

19 As the wild ass is the lion's prey in the wilder-  
ness ; so the rich eat up the poor.

**20** As the proud hate humility : so doth the rich abhor the poor.

**21** A rich man beginning to fall is held up of his friends : but a poor man being down is thrust also away by his friends.

**22** When a rich man is fallen, he hath many helpers : he speaketh things not to be spoken, and yet men justify him : the poor man slipped, and yet they rebuked him too ; he spake wisely, and could have no place.

**23** When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds : but if the poor man speak, they say What fellow is this ? and if he stumble they will help to overthrow him.

**24** Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

**25** The heart of a man changeth his countenance, whether it be for good or evil : and a merry heart maketh a cheerful countenance.

**26** A cheerful countenance is a token of a heart that is in prosperity ; and the finding out of parables is a wearisome labour of the mind.

#### CHAP. XIV.

**1** *A good conscience maketh men happy. 5 The niggard doeth good to none. 13 But do thou good. 20 Men are happy that draw near to wisdom.*

**B**LLESSED is the man that hath not slipped with mouth, and is not pricked with the multitude of sins.

**2** Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

**3** Riches are not comely for a niggard : and what should an envious man do with money.

4 He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompence of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

14 Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

19 Every work rotteth and consumeth away, and the work thereof shall go withal.

20 Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows shall also hearken at her doors.

24 He that doth lodge near her house shall also fasten a pin in her walls.

25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be covered from heat, and in her glory shall he dwell.

#### CHAP. XV.

*2 Wisdom embraceth those that fear God. 7 The wicked shall not get her. 11 We may not charge God with our faults: 14 for he made and left us to ourselves.*

**H**E that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 He shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He

6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.

10 For praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away : for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to err : for he hath no need of the sinful man.

13 The Lord hateth all abomination ; and they that fear God love it not.

14 He himself made man from the beginning, and left him in the hand of his counsel ;

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set fire and water before thee : stretch forth thy hand unto whether thou wilt.

17 Before man is life and death ; and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things :

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

## CHAP. XVI.

1 It is better to have none, than many lewd children.

6 The wicked are not spared for their number. 12

Both the wrath and the mercy of the Lord are

great. 17 The wicked cannot be hid. 20 God's

works are unsearchable.

**D**ESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

**2** Though they multiply, rejoice not in them, except the fear of the Lord be with them.

**3** Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

**4** For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.

**5** Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

**6** In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.

**7** He was not pacified toward the old giants, who fell away in the strength of their foolishness.

**8** Neither spared he the place where Lot sojourned, but abhorred them for their pride.

**9** He pitied not the people of perdition, who were taken away in their sins:

**10** Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

**11** And if there be one hiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

**12** As his mercy is great, so is his correction also: i.e. judgeth a man according to his works.

**13** The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

**14** Make way for every work of mercy: for every man shall find according to his works.

**15** The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

**16** His

16 His mercy is manifest to every creature ; and he hath separated his light from the darkness with an adamant.

17 Say not thou, I will hide myself from the Lord : shall any remember me from above ? I shall not be remembered among so many people : for what is my soul among such an infinite number of creatures ?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth shall be shaken with trembling when the Lord looketh upon them.

20 No heart can think upon these things worthily : and who is able to conceive his ways ?

21 It is a tempest which no man can see : for the most part of his works are hid.

22 Who can declare the works of his justice ? or who can endure them ? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding will think upon vain things, and a foolish man ering imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgement from the beginning : and from the time he made them he dispoiled the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations : they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessing.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

## CHAP. XVII.

*1 How God created and furnished men. 14 Avoid all sin: 19 for God seeth all things. 25 Turn to him while thou livest.*

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and made them according to his image,

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Beside this he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgements.

13 Their

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness ; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil ; neither could they make to themselves fleshly hearts for stony.

17 For in the division of the nations of the whole earth he set a ruler over every people ; but Israel is the Lord's portion :

18 Whom, being his firstborn, he nourisheth with discipline, and giving him the light of his love doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

22 The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

23 Afterwards he will rise up and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

26 Turn again to the most High, and turn away from iniquity : for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

27 Who

27 Who shall praise the most high in the grave, instead of them which live and give thanks ?

28 Thanksgiving perisheth from the dead, as from one that is not : the living and sound in heart shall praise the Lord.

29 How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness !

30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun ? yet the light thereof faileth : and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven ; and all men are but earth and ashes.

#### CHAP. XVIII.

4 God's works are to be wondered at. 9 Man's life is short. 11 God is merciful. 15 Do not blemish thy good deeds with ill words. 22 Deser not to be justified. 30 Follow not thy lusts.

**H**E that liveth for ever created all things in general.

2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will : for he is the King of all, by his power dividing holy things among them from profaned.

4 To whom hath he given power to declare his works ? and who shall find out his noble acts ?

5 Who shall number the strength of his majesty ? and who shall also tell out his mercies ?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When

7 When a man hath done, then he beginneth :  
and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he ? what is  
his good, and what is his evil ?

9 The number of a man's days at the most are an  
hundred years.

10 As a drop of water unto the sea, and a gravel-  
stone in comparison of the sand ; so are a thousand  
years to the days of eternity.

11 Therefore is God patient with them, and pour-  
eth forth his mercy upon them

12 He saw and perceived their end to be evil ;  
therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour ;  
but the mercy of the Lord is upon all flesh ; he re-  
proveth, and nurturcth, and teacheth, and bringeth  
again, as a shepherd his flock.

14 He hath mercy on them that receive discipline,  
and that diligently seek after his judgements.

15 My son, blemith not thy good deeds, neither  
use uncomfortable words when thou givest any  
thing.

16 Shall not the dew assuage the heat ? so is a  
word better than a gift.

17 Lo, is not a word better than a gift ? but both  
are with a gracious man.

18 A fool will upbraid churlishly, and a gift of  
the envious consumeth the eyes.

19 Learn before thou speakest, and use physick or  
ever thou be sick.

20 Before judgement examine thyself, and in the  
day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the  
time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due  
time, and deter not until death to be justified.

23 Before thou prayest, prepare thyself ; and be  
not as one that tempteth the Lord.

24 Think

**24** Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

**25** When thou hast enough, remember the time of hunger : and when thou art rich, think upon poverty and need.

**26** From the morning until the evening the time is changed, and all things are soon done before the Lord.

**27** A wise man will fear in every thing, and in the day of sinning he will beware of offence : but a fool will not observe time.

**28** Every man of understanding knoweth wisdom, and will give praise unto him that found her.

**29** They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.

**30** Go not after thy lusts, but refrain thyself from thine appetites.

**31** If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee.

**32** Take not pleasure in much good cheer, neither be tied to the expence thereof.

**33** Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse : for thou shalt lie in wait for thine own life, and be talked on.

#### CHAP. XIX.

**2** Wine and women seduce wise men. **7** Say not all thou hearest. **17** Reprove thy friend without anger. **22** There is no wisdom in wickedness.

**A** LABOURING man that is given to drunkenness shall not be rich : and he that contemneth small things shall fall by little and little.

**2** Wine

2 Wine and women will make men of understanding to fall away : and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is lightminded ; and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned : but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife ; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be to a friend or foe, talk not of other men's lives ; and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will hate thee.

10 If thou hast heard a word, let it die with thee ; and be bold, it will not burst thee.

11 A fool travailleth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

13 Admonish a friend, it may be he hath not done it : and if he have done it, that he do it no more.

14 Admonish thy friend, it may be he hath not said it : and if he have, that he speak it not again.

15 Admonish a friend, for many times it is a slander, and believe not every tale.

16 There is one that flippeth in his speech, but not from his heart ; and who is he that hath not offended with his tongue ?

17 Admonish thy neighbour before thou threaten him ; and not being angry, give place to the law of the most High.

28 The fear of the Lord is the first step to be accepted (of him,) and wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life : and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom ; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseith thee ; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination ; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

25 There is an exquisite subtilty, and the same is unjust ; and there is one that turneth aside to make judgement appear ; and there is a wise man that justifieth in judgement.

26 There is a wicked man that banteth down his head sadly ; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not : where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeith opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

## C A P . XX.

- 1 Of silence and speaking. 10 Of gifts and gain. 18  
 Of slipping by the tongue. 24 Of lying. 27 Of  
 divers advertisements.

**T**HREE is a reproof that is not comely : again,  
 some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry  
 secretly : and he that eonfelleth his fault, shall be  
 preserved from hurt.

3 How good is it, when thou art reproved, to  
 shew repentance ! for so shalt thou escape wittul sin.

4 As is the lust of an emmeh to deflower a virgin ;  
 so is he that executeth judgement with violence.

5 There is one that keepeth silence, and is found  
 wise : and another by much babbling becometh  
 hateful.

6 Some man holdeh his tongue, because he hath  
 not to answer : and some keepeth silence, knowing  
 his time.

7 A wise man will hold his tongue till he see op-  
 portunity : but a babbler and a fool will regard no  
 time.

8 He that useth many words shall be abhorred ;  
 and he that taketh to himself authority therein shall  
 be hated.

9 There is a sinner that hath good success in evil  
 things ; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee ; and  
 there is a gift whose recompence is double.

11 There is an abatement because of glory ; and  
 there is that lifteh up his head from a low estate.

12 There is that buyeth much for a little, and re-  
 payeth it sevenfold.

13 A wise man by his words maketh himself be-  
 loved : but the graces of fools shall be poured out.

14 The gift of a fool shall do thee no good when

thou haft it ; neither yet of the envious for his necessity : for he looketh to receive many things for one.

15 He giveth little, and upbraideth much ; he openeth his mouth like a crier ; to day he lendeth, and to morrow will he ask it again : such an one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn ! for he knoweth not aright what it is to have : and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue : so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth ; for he will not speak it in due season.

21 There is that is hindered from sinning through want : and when he taketh rest, he shall not be troubled.

22 There is that destroyeth his own soul through baseness, and by accepting of persons overthroweth himself.

23 There is that for baseness promiseth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie : but they both shall have destruction to heritage.

26 The disposition of a liar is dishonourable, and his shame is ever with him.

27 A wise man shall promote himself to honour with

with his words : and he that hath understanding will please great men.

28 He that tilleth his land shall increase his heap : and he that pleafeth great men shall ge: pardon for iniquity.

29 Presents and gifts blind the eyes of the wife, and stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both ?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

#### CHAP. XXI.

2 Flee from sin as from a serpent : 4 his oppression will undo the rich. 9 The end of the unjust shall be naught. 12 The difference between the fool and the wise.

**M**Y son, hast thou sinned ? do so no more, but ask pardon for thy former sins

2 Flee from sin as from the face of a serpent : for if thou comest too near it, it will bite thee : the teeth thereof are as the teeth of a lion slaying the souls of men.

3 All iniquity is as a two edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches : thus the house of proud men shall be made desolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgement cometh speedily.

6 He that hateth to be reproved is in the way of sinners : but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near ; but a man of understanding knoweth when he slippeth.

**8** He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

**9** The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

**10** The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

**11** He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

**12** He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

**13** The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

**14** The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

**15** If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him and he casteth it behind his back.

**16** The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

**17** They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

**18** As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.

**19** Doctrine unto fools is as scatters on the feet, and like manacles on the right hand.

**20** A fool liftest up his voice with laughter; but a wise man doth scarce smile a little.

**21** Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

**22** A foolish man's foot is soon in his (neighbour's) house : but a man of experience is ashamed of him.

**23** A fool will peep in at the door into the house : but he that is well nurtured will stand without.

**24** It is the rudeness of a man to hearken at the door : but a wise man will be grieved with the disgrace.

**25** The lips of talkers will be telling such things as pertain not unto them : but the words of such as have understanding are weighed in the balance.

**26** The heart of fools is in their mouth : but the wise is in their heart.

**27** When the godly curseth Satan, he curseth his own soul.

**28** A whisperer defileth his own soul, and is hated wherefoever he dwelleth.

## CHAP. XXII.

**1** Of the slothful man, 3 and of a foolish daughter.

**11** Weep rather for fools than for the dead. **13**

Meddle not with them. **16** The wise man's heart will not shrink. **20** What will lose a friend.

**A** SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace.

**2** A slothful man is compared to the filth of a dunghill : every man that takes it up will shake his hand.

**3** An evillnurtured son is the dishonour of his father that begat him : and a (foolish) daughter is born to his loss.

**4** A wise daughter shall bring an inheritance to her husband : but she that liveth dishonestly is her father's heaviness.

**5** She that is bold dishonoureth both her father and her husband, but they both shall despise her.

**6 A**

6 A tale out of season (is as) musick in mourning :  
but stripes and correction of wisdom are never out  
of time. .

7 Whoso teacheth a fool is as one that glueth a  
potsherd together, and as he that waketh one from a  
sound sleep.

8 He that telleth a tale to a fool speaketh to one  
in a slumber : when he hath told his tale, he will  
say, What is the matter ?

9 If children live honestly, and have wherewithal,  
they shall cover the baseness of their parents:

10 But children, being haughty, through disdain  
and want of nurture do stain the nobility of their  
kindred.

11 Weep for the dead, for he hath lost the light :  
and weep for the fool, for he wanteth understand-  
ing : make little weeping for the dead, for he is at  
rest : but the life of the fool is worse than death.

12 Seven days do men mourn for him that is  
dead ; but for a fool and an ungodly man all the  
days of his life.

13 Talk not much with a fool, and go not to him  
that hath no understanding ; beware of him, lest thou  
have trouble, and thou shalt never be defiled with  
his fooleries : depart from him, and thou shalt find  
rest, and never be disquieted with madness.

14 What is heavier than lead ? and what is the  
name thereof but a fool ?

15 Sand, and salt, and a mass of iron, is easier to  
bear, than a man without understanding.

16 As timber girt and bound together in a build-  
ing cannot be loosed with shaking : so the heart that  
is stablised by advised council shall fear at no time.

17 A heart settled upon a thought of understand-  
ing is as a fair plastering on the wall of a gallery.

18 Pales set on an high place will never stand  
against the wind : so a fearful heart in the imagina-  
tion of a fool cannot stand against any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Who so casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning to (favour.)

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide steadfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean ciliate is not always to be contineyned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fail not suddenly by them, and that my tongue destroy me not.

## CHAP. XXIII.

1 A prayer for grace to flee sin. 9 We may not use swearing: 14 but remember our parents. 16 Of three sorts of sin. 23 The adulterous wife finneth many ways.

O LORD

**O** LORD, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

**2** Who will set scourges over my thoughts, and the discipline of wisdom over mine heart ? that they spare me not for mine ignorances, and it pass not by my sins.

**3** Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

**4** O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind.

**5** Turn away from me vain hopes and concupis-  
cence, and thou shalt hold him up that is desirous  
always to serve thee.

**6** Let not the greediness of the belly nor the lust  
of the flesh take hold of me ; and give not over me  
thy servant into an impudent mind.

**7** Hear, O ye children, the discipline of the mouth : he that keepeth it shall never be taken in his lips.

**8** The sinner shall be left in his foolishness : both  
the evil speaker and the proud shall fall thereby.

**9** Accustom not thy mouth to swearing ; neither  
use thyself to the naming of the Holy One.

**10** For as a servant that is continually beaten shall  
not be without a blue mark : so he that Iweareth  
and nameth God continually shall not be faultless.

**11** A man that useth much swearing shall be filled  
with iniquity, and the plague shall never depart from  
his house : if he shall offend, his sin shall be upon  
him : and if he acknowledge not his sin, he maketh  
a double offence : and if he swear in vain, he shall  
not be innocent, but his house shall be full of ca-  
lamities.

**12** There

12 There is a word that is clothed about with death : God grant that it be not found in the heritage of Jacob ; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath : a hot mind is as a burning fire, it will never be quenched till it be consumed : a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 All bread is sweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, saying thus in his heart, Who seeth me ? I am compassed about with darkness, the walls cover me, and no body seeth me ; what need I to fear ? the most High will not remember my sins :

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created ; so also after they were perfected he looked upon them all.

21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

23 For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought into the congregation, and inquisition shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out:

27 And they that remain shall know that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

#### CHAP. XXIV.

2 *Wisdom doth praise herself, sheweth her beginning, 3 her dwelling, 12 her glory, 17 her fruit, 26 her increase and perfection.*

**W**ISDOM shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the most High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the earth, and in every people and nation, I get a possession.

7 With all these I sought rest: and in whose inheritance shall I abide.

8 So

8 So the creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He created me from the beginning before the world, and I shall never fail.

10 In the holy tabernacle I served before him ; and so was I established in Sion.

11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypris tree upon the mountains of Hermon.

14 I was exalted like a palm tree in Engaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet florax, and as the funie of frankincense in the tabernacle.

16 As the turpentine tree I stretched out my branches, and my branches are the branckes of honour and grace.

17 As the vine brought I forth pleasant favour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope : I therefore, being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is sweeter than honey, and mine inheritance than the honeyeomb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, ~~even~~ the law which Moses commanded for an heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord ; that he may confirm you, cleave unto him : for the Lord Almighty is God alone, and beside him there is no other Saviour.

25 He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27 He makeith the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly, no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden bed : and, lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages forever.

34 Behold that I have not laboured for myself only, but for all them that seek wisdom.

#### CHAP. XXV.

1 What things are beautiful, and what hateful. 6 What is the crown of age. 7 What things make men happy. 13 Nothing worse than a wicked woman.

**I**N three things I was beautified, and stood up beautiful both before God and men : the unity of brethren, the love of neighbours, a man and wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life : a poor man that is proud; a rich man that is a liar, and an old adulterer that doateth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age ?

4 O how comely a thing is judgement for gray hairs, and for ancient men to know counsel !

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour !

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue : A man that hath joy of his children ; and he that liveth to see the fall of his enemy :

8 Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself :

9 Well is him that hath found prudence, and he that speaketh in the ears of them that will hear :

10 O how great is he that findeth wisdom ! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination : he that holdeth it, whereto shall he be likened ?

12 The fear of the Lord is the beginning of his love : and faith is the beginning of cleaving unto him.

13 (Give me) any plague, but the plague of the heart : and any wickedness, but the wickedness of a woman :

14 And any affliction, but the affliction from them  
Q 2 that

that hate me : and any revenge but the revenge of enemies.

15 There is no head above the head of a serpent : and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkneth her countenance like sackcloth.

18 Her husband shall fit among his neighbours ; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman : let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart : a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of the woman came the beginning of sin, and through her we all die.

25 Give the water no passage ; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

#### CAAP. XXVI.

1 A good wife, 4 and a good conscience, rejoice men.

6 A wicked wife is a fearful thing. 13 Of good.

and bad wives. 28 Of three things that are

grievous. 29 Merchants and hucksters are not

without sin.

BLESSED

**B**LESSED is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace..

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth ; and for the fourth I was sore afraid : the slander of a city, the gathering together of an unruly multitude, and a false accusation : all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wile is a yoke shaken to and fro : he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and cyclids.

10 If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye : and marvel not if she trespasses against thee!!

12 She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near : by every hedge will she sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord ; and there is nothing so much worth as a mind well instructed.

15 A shamedaced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth in the high heaven ;  
so is the beauty of a good wife in the ordering of her  
house.

17 As the clear light is upon the holy candlestick ;  
so is the beauty of the face in ripe age.

18 As the golden pillars are upon the sockets of  
silver ; so are the fair feet with a constant heart.

19 My son, keep the flower of thine age sound ;  
and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession  
through all the field, sow it with thine own seed,  
trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified,  
having the confidence of their good descent.

22 An harlot shall be accounted as spittle ; but a  
married woman is a tower against death to her  
husband.

23 A wicked woman is given as a portion to a  
wicked man : but a godly woman is given to him  
that feareth the Lord.

24 A dishonest woman contemneth shame : but  
an honest woman will reverence her husband

25 A shameless woman shall be counted as a dog ;  
but the that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be  
judged wife of all ; but she that dishonoureth him in  
her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be  
sought out to drive away the enemies.

28 There be two things which grieve my heart ;  
and the third maketh me angry : a man of war that  
suffereth poverty ; and men of understanding that  
are not set by ; and one that returneth from righ-  
teousness to sin ; the Lord prepareth such an one  
for the sword.

29 A merchant shall hardly keep himself from  
doing wrong ; and an huckster shall not be freed  
from sin.

## CHAP. XXVII.

1 Of sins in selling and buying. 7 Our speech will tell what is in us. 16 A friend is lost by discovering his secrets. 25 he that diggeth a pit shall fall into it.

MANY have sinned for a small matter ; and he that seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones ; so doth sin stick close between buying and selling.

3 Unleis a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth ; so the filth of man in his talk.

5 The furnace proveth the potter's vessels ; so the trial of man is in his reasoning.

6 The fruit declarerh if the tree have been dressed ; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak ; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like ; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey ; so sin for them that work in iniquity.

11 The discourse of a godly man is always with wisdom : but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time ; but be continually among men of understanding.

13 The discourse of fools is irksome ; and their sport is the wantonness of sin.

14 The talk of him that sweareth much maketh the

the hair stand upright ; and their brawls make one strop his ears.

15 The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit ; and shall never find friend to his mind.

17 Love thy friend, and be faithful unto him : but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy ; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shall not get him again.

20 Follow after him no more, for he is too far off ; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up ; and after reviling there may be reconciliation : but he that bewrayeth secrets is without hope.

22 He that winketh with the eyes worketh evil : and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words : but at the last he will writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him ; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head ; and a deceitful stroke shall make wounds.

26 Whoso diggeth a pit shall fall therein : and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud ; but vengeance, as a lion, shall lie in wait for them.

29 They that rejoice at the fall of the righteous shall be taken in the snare ; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations ; and the sinful man shall have them both.

## CHAP. XXVIII.

1 *Against revenge, 8 quarrelling, 10 anger, 13 and backbiting.*

**H**E that revengeth shall find vengeance from the Lord, and he will surely keep his sins (in remembrance.)

2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 One man heareth hatred against another, and doth he seek pardon from the Lord ?

4 He sheweth no mercy to a man, which is like himself : and doth he ask forgiveness of his own sins ?

5 If he that is but flesh nourish hatred, who will intreat for pardon of his sins ?

6 Remember thy end, and let enmity cease ; (remember) corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour : (remember) the covenant of the Highest, and wink at ignorance.

8 Abstain from strife, and thou shalt diminish thy sins : for a furious man will kindle strife

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, so it burneth : and as a man's strength is, so is his wrath ; and according to his riches his anger riseth ; and the stronger they are which contend, the more they will be inflamed.

11 An hasty contention kindleth a fire : and an hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn : if thou spit

spit upon it, it shall be quenched : and both these come out of thy mouth.

13 Curse the whisperer and doubletongued : for such have dellroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation : strong cities hath it pulled down, and overthrown the houses of great men.

15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh : but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword : but not so many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it ; and it shall burn in them, and not be quenched ; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold,

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

## CHAP. XXIX.

**1** We must shew mercy and lend : **4** but the borrower must not defraud the lender. Give alms. **14** A good man will not undo his surety. **18** To be surety, and undertake for others, is dangerous. **22** It is better to live at home, than to sojourn.

**H**E that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

**2** Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

**3** Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

**4** Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

**5** Till he hath received, he will kiss a man's hand ; and for his neighbour's money he will speak submissly : but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

**6** If he prevail, he shall hardly receive the half, and he will count as if he had found it : if not, he hath deprived him of his money, and he hath gotten him an enemy without cause : he payeth him with cursings and railings ; and for honour he will pay him disgrace.

**7** Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

**8** Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

**9** Help the poor for the commandment's sake, and turn him not away because of his poverty.

**10** Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

**11** Lay

11 Lay up thy treasure according to the commandments of the most High and it shall bring thee more profit than gold.

12 Shut up alms in thy storehouses : and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour : but he that is impudent will forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety.

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 Suretiship hath undone many of good estate, and shaken them as a wave of the sea : mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretiship : and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21 The chief thing for life is water, and bread, and clothing, and an house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house : for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks : moreover thou shalt bear bitter words :

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 Give

**27** Give place, thou stranger, to an honourable man ; my brother cometh to be lodged, and I have need of mine house.

**28** These things are grievous to a man of understanding ; the upbraiding of house-room, and reproaching of the lender.

## CHAP. XXX.

**1** *It is good to correct our children, 7 and not to cocker them. 14 Health is better than wealth. 22 Health and life is shortened by grief.*

**H**E that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

**2** He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance.

**3** He that teacheth his son grieveth the enemy : and before his friends he shall rejoice of him.

**4** Though his father die, yet he is as though he were not dead : for he hath left one behind him that is like himself.

**5** While he lived, he saw and rejoiced in him : and when he died, he was not sorrowful.

**6** He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

**7** He that maketh too much of his son shall bind up his wounds : and his bowels will be troubled at every cry.

**8** An horse not broken becometh headstrong : and a child left to himself will be wilful.

**9** Cocker thy child, and he shall make thee afraid ; play with him, and he will bring thee to heaviness.

**10** Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

**11** Give him no liberty in his youth, and wink not at his follies.

**12** Bow down his neck while he is young, and beat

beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better than a bitter life or continual sickness.

18 Delicates poured upon a mouth shut up are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.

20 He feeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sightheth.

21 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, carefulness bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

#### CHAP. XXXI.

1 Of the desire of riches 12 Of moderation and excess in eating and drinking.

WATCHING

**W**ATCHING for riches consumeth the flesh ;  
and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as  
a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches  
together ; and when he resteth, he is filled with his  
delicates.

4 The poor laboureth in his poor estate ; and  
when he leaveth off, he is still needy.

5 He that loveth gold shall not be justified, and he  
that followeth corruption shall have enough thereof.

6 Gold hath been the ruin of many, and their de-  
struction was present.

7 It is a stumblingblock unto them that sacrifice  
unto it, and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish,  
and hath not gone after gold.

9 Who is he ? and we will call him blessed : for  
wonderful things hath he done among his people.

10 Who hath been tried thereby, and found per-  
fect ? then let him glory. Who might offend, and  
hath not offended ? or done evil and hath not done  
it ?

11 His goods shall be established, and the congrega-  
tion shall declare his alms.

12 If thou sit at a bountiful table, be not greedy  
upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing :  
and what is created more wicked than an eye ?  
therefore it weepeth upon every occasion.

14 Stretch not thine hand whithersoever it look-  
eth, and thrust it not with him into the ditch.

15 Judge of thy neighbour by thyself : and be  
discreet in every point.

16 Eat, as it becometh a man, those things which  
are set before thee ; and devour not, lest thou be  
hated.

17 Leave off first for manner's sake ; and be not unsatiable, lest thou offend

18 When thou sittest among many, reach not thine hand out first of all.

19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating : he riseth early, and his wits are with him : but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

23 Whoso is liberal of his meat, men shall speak well of him ; and the report of his good housekeeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur ; and the testimonies of his niggardness shall not be doubted of.

25 Shew not valiancess in wine ; for wine hath destroyed many.

26 The furnace proveth the edge by dipping : so doth wine the hearts of the proud by drunkenness.

27 Wine is as good as life to a man, if it be drunk moderately : what life is then to a man that is without wine ? for it was made to make men glad.

28 Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind ;

29 But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend : it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth : give him no despiteful words, and press not upon him with urging him [to drink.]

## CHAP. XXXII.

**1** *Of his duty that is chief or master in a feast. 14  
Of the fear of God. 18 Of counsel. 20 Of a ragged,  
and a smooth way. 23 Trust not to any but to  
thyself, and to God.*

**I**F thou be made the master [of a feast,] lift not thyself up, but be among them as one of the rest ; take diligent care for them, and so sit down.

**2** And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

**3** Speak, thou that art the elder, for it becometh thee, but with sound judgement ; and hinder not musick.

**4** Pour not out words where there is a musician, and shew not forth wisdom out of time.

**5** A concert of musick in a banquet of wine is as a signet of carbuncle set in gold.

**6** As a signet of emerald set in a work of gold, so is the melody of musick with pleasant wine.

**7** Speak, young man, if there be need of thee : and yet scarcely when thou art twice asked.

**8** Let thy speech be short, comprehending much in few words ; be as one that knoweth and yet holdeth his tongue.

**9** If thou be among great men, make not thyself equal with them : and when ancient men are in place, use not many words.

**10** Before the thunder goeth lightning ; and before a shamefaced man shall go favour.

**11** Rise up betimes, and be not the last ; but get thee home without delay.

**12** There take thy pastime, and do what thou wilt : but sin not by proud speech.

**13** And for these things bless him that made thee, and hath replenished thee with his good things.

**14** Who so feareth the Lord will receive his discipline ; and they that seek him early shall find favour.

**15** He that seeketh the law shall be filled therewith : but the hypocrite will be offended thereat.

**16** They that fear the Lord shall find judgement, and shall kindle justice as a light.

**17** A sinful man will not be reproved, but findeth an excuse according to his will.

**18** A man of counsel will be considerate ; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

**19** Do nothing without advice ; and when thou hast once done, repent not.

**20** Go not in a way wherein thou mayest fall, and stumble not among the stones.

**21** Be not confident in a plain way.

**22** And beware of thine own children.

**23** In every good work trust thy own soul : for this is the keeping of the commandments.

**24** He that believeth in the Lord taketh heed to the commandment ; and he that truseth in him shall fare never the worse.

#### CHAP. XXXIII.

**1** *The safety of him that feareth the Lord.* **2** *The wise and the foolish.* **7** *Times and seasons are of God.* **10** *Men are in his hands as clay in the hands of the potter.* **18** *Chiefly regard thyself.* **24** *Of servants.*

**T**HREE shall no evil happen unto him that feareth the Lord ; but in temptation even again he will deliver him.

2 A wise man hateth not the law ; but he that is an hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law ; and the law is faithful unto him as an oracle.

4 Prepare what to say, and so shalt thou be heard : and bind up instruction, and then make answer.

5 The heart of the foolish is like a cartwheel ; and his thoughts are like a rolling axletree.

6 A stallion horse is as a mocking friend, he neigheth under every one that smiteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun ?

8 By the knowledge of the Lord they were distinguished : and he altered feasons and feasts.

9 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself : but some of them hath he cursed and brought low, and turned out of their places.

13 As the clay is in the potter's, hand to fashion it at his pleasure : so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against evil, and life against death : so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most High ; and there are two and two, one against another :

16 I walked up last of all, as one that gathereth after the grapegatherers : by the blessing of the Lord I profited, and filled my winepress like a gatherer of grapes.

12 There take thy pastime, and do what thou wilt : but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Who so feareth the Lord will receive his discipline ; and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith : but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgement, and shall kindle justice as a light.

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**T**HREE shall no evil happen unto him that feareth the Lord ; but in temptation even again he will deliver him.

2 A wise man hateth not the law ; but he that is an hypocrite therein is as a ship in a storm.

3 A man of understanding truteth in the law ; and the law is faithful unto him as an oracle.

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13 As the clay is in the potter's, hand to fashion it at his pleasure : so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against evil, and life against death : so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most High ; and there are two and two, one against another :

16 I walked up last of all, as one that gathereth after the grapegatherers : by the blessing of the Lord I profited, and filled my winepress like a gatherer of grapes.

17 Consider

12 There take thy pastime, and do what thou wilt :  
but sin not by proud speech.

13 And for these things bless him that made thee,  
and hath replenished thee with his good things.

14 Who so feareth the Lord will receive his discipline ; and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith : but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgement, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

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#### CHAP. XXXIII.

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9 Some of them hath he made high days, and hallowed *them*, and some of them hath he made ordinary days.

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14 Good is set against evil, and life against death : so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most High ; and there are two and two, one against another :

16 I walked up last of all, as one that gathereth after the grapegatherers : by the blessing of the Lord I profited, and filled my winepress like a gatherer of grapes.

17 Consider

17 Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

20 As long as thou livest and hast breath in thee, give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy.

22 In all thy works keep to thyself the pre-eminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, are for the ass; and bread, correction, and work for a servant.

25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work, as is fit for him: if he be not obedient, put on more heavy fusters.

29 But be not excessive toward any; and without discretion do nothing.

30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him.

## CHAP. XXXIV.

**1** Of dreams. **13** The praise and blessing of them that fear the Lord. **18** The offering of the ancient, and prayer of the poor innocent.

**T**HE hopes of a man void of understanding are vain and false: and dreams lift up fools.

**2** Who so regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

**3** The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

**4** Of an unclean thing what can be cleansed: and from that thing which is false what truth can come?

**5** Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

**6** If they be not sent from the most High in thy visitation, let not thy heart upon them.

**7** For dreams have deceived many, and they have failed that put their trust in them.

**8** The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

**9** A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

**10** He that hath no experience knoweth little: but he that hath travelled is full of prudence.

**11** When I travelled, I saw many things: and I understand more than I can express.

**12** I was oftentimes in danger of death: yet I was delivered because of these things.

**13** The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

**14** Who so feareth the Lord shall not fear nor be afraid; for he is his hope.

**15** Blessed

15 Blessed is the soul of him that feareth the Lord : to whom doth he look ? and who is his strength ?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 He raiseth up the soul, and lighteneth the eyes : he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous ; and the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked ; neither is he pacified for sin by the multitude of sacrifices.

20 Who bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life : he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him ; and he that defraudeth the labourer of his hire is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit hath they then but labour ?

24 When one prayeth, and another curseth, whose voice will the Lord hear ?

25 He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing ?

26 So it is with a man that fasteth for his sins, and goeth again, and doeth the same : who will hear his prayer ? or what doth his humbling profit him ?

## CHAP. XXXV.

**1** Saerifices pleasing to God. **14** The prayer of the fatherless, of the widow, and of the humble in spirit. **20** Acceptable mercy.

**H**E that keepeth the law bringeth offerings enough : he that taketh heed to the commandment, offereth a peace offering

**2** He that requiteth a good turn offereth fine flour ; and he that giveth alms sacrificeth praise,

**3** To depart from wickedness is a thing pleasing to the Lord ; and to forsake unrighteousness is a propitiation.

**4** Thou shalt not appear empty before the Lord.

**5** For all these things [are to be done] because of the commandment.

**6** The offering of the righteous maketh the altar fat, and the sweet favour thereof is before the most High.

**7** The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

**8** Give the Lord his honour with a good eye, and diminish not the first fruits of thine hands.

**9** In all thy gifts shew a cheerful countenance, and dedicate thy utes with gladness.

**10** Give unto the most High according as he hath enriched thee ; and as thou hast gotten, give with a cheerful eye.

**11** For the Lord recompenseth, and will give thee seven times as much.

**12** Do not think to corrupt with gifts ; for such he will not receive : and trust not to unrighteous sacrifices ; for the Lord is judge, and with him is no respect of persons.

**13** He will not accept any person against a poor man, but will hear the prayer of the oppressed.

**24** He will not despise the supplication of the fatherless ;

fatherless ; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks ? and is not her cry against him that causeth them to fall ?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 The prayer of the humble pierceth the clouds : and till it come nigh, he will not be comforted ; and will not depart, till the most High shall behold to judge righteously, and execute judgement.

18 For the Lord will not be slack, neither will the mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen ; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous ;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices ; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

#### CHAP XXXVI.

1 *A prayer for the church against the enemies thereof.* 18 *A good heart, and a froward.* 21 *Of a good wife.*

**H**AVE mercy upon us, O Lord God of all, and behold us :

2 And send thy fear upon all the nations that seek not after thee.

3 Lift up thy hand against the strange nations, and let them see thy power.

4 As thou was sanctified in us before them : so be thou magnified among them before us.

5 And

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new signs, and make other strange wonders : glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, and pour out wrath : take away the adversary, and destroy the enemy.

8 Make the time short, remember the covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire ; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy first born.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate tasteth divers kinds of venison : so doth an heart of understanding false speeches.

20 A froward heart causeth heaviness ; but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort in her tongue, then is not her husband like other men.

24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled : and he that hath no wife will wander up and down mouring.

26 Who will trust a thief well appointed, that skippeth from city to city ? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him.

#### CHAP. XXXVII.

1 How to know friends and counsellors. 12 The discretion and wisdom of a good man blesseth him.

27 Learn to restrain thine appetite

**E**VERY friend saith, I am his friend also : but there is a friend, which is only a friend in name.

2 Is it not a grief unto death, when a companion and a friend is turned to an enemy ?

3 O wicked imagination, whence camest thou in to cover the earth with deceit ?

4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 Beware of a counsellor, and know before what need

need he hath ; for he will counsel for himself ; lest he cast the lot upon thee.

9 And say unto thee, Thy way is good : and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee : and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous ; neither with a coward in matters of war ; nor with a merchant concerning exchange ; nor with a buyer of selling ; nor with an envious man of thankfulness ; nor with an unmerciful man touching kindness ; nor with the slothful for any work ; nor with an hireling for a year of finishing work ; nor with an idle servant of much business : hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand : for there is a man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprize, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear : good and evil, life and death : but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated : he shall be destitute of all food.

21 For grace is not given him from the Lord ; because he is deprived of all wisdom.

22 Another is wise to himself ; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people ; and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing ; and all they that see him shall count him happy.

25 The days of the life of man may be numbered : but the days of Israel are innumerable.

26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiabie in any dainty thing, nor too greedy upon meats :

30 For excess of meats bringeth sickness, and surfeiting will turn into choler.

31 By surfeiting have many perished ; but he that taketh heed prolongeth his life.

#### CHAP. XXXVIII.

1 Honour due to the physician, and why. 16 How to weep and mourn for the dead. 24 The wisdom of the learned man, and of the labourer and artificer : with the use of them both.

**H**ONOUR a physician with the honour due unto him for the uses which ye may have of him : for the Lord hath created him.

2 For of the most High cometh healing, and he shall receive honour of the king.

3 The skill of the physician shall lift up his head : and

and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth ; and he that is wise will not abhor them.

5 Was not the water made sweet with wood, that the virtue thereof might be known ?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal [men,] and taketh away their pains.

8 Of such doth the apothecary make a confection ; and of his works there is no end ; and from him is peace over all the earth.

9 My son, in thy sickness be not negligent : but pray unto the Lord, and he will make thee whole.

10 Leave from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet favour, and a memorial of fine flour ; and make a fat offering, as not being.

12 Then give to the physician, for the Lord hath created him : let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself ; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of : and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth : and the life of the poor is the curse of the heart.

20 Take no heaviness to heart : drive it away, and remember the last end.

21 Forget it not, for there is no turning again : thou shalt not do him good, but hurt thyself.

22 Remember my judgement : for thine also shall be so ; yesterday for me, and to day for thee.

23 When the dead is at rest, let his remembrance rest ; and be comforted for him, when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure : and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks ?

26 He giveth his mind to make furrows ; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day : and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work ;

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace : the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh : he setteth his mind to finish his work, and watcheth to polish it perfectly :

29 So both the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number ;

30 He

30 He fashioneth the clay with his arm, and boweth down his strength before his feet ; he applieth himself to lead it oyer : and he is diligent to make clean the furnace :

31 All these trust to their hands : and every one is wise in his work.

32 Without these cannot a city be inhabited : and they shall not dwell where they will, nor go up and down :

33 They shall not be sought for in publick counsel, nor sit high in the congregation : they shall not sit on the judges' seat, nor understand the sentence of judgement : they cannot declare justice and judgement ; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world ; and [all] their desire is in the work of their craft.

#### CHAP XXXIX.

*1 A description of him that is truly wise. 12 An exhortation to praise God for his works ; which are good to the good, and evil to them that are evil.*

BUT he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men : and where subtil parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes : he will travel through strange countries ; for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord

Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding : he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding ; and so long as the world endureth, it shall not be blotted out ; his memorial shall not depart away, and his name shall live from generation to generation.

10 Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand : and if he shall live, he shall increase it.

12 Yet I have more to say, which I have thought upon ; for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field :

14 And give ye sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner :

16 All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season.

17 And none may say, What is this ? wherefore is that ? for at time convenient they shall all be sought out ; at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At

**18** At his commandment is done whatever pleases him ; and none can hinder, when he will save.

**19** The works of all flesh are before him, and nothing can be hid from his eyes.

**20** He seeth from everlasting to everlasting ; and there is nothing wonderful before him.

**21** A man need not to say, What is this ? wherefore is that ? for he hath made all things for their uses.

**22** His blessing covered the dry land as a river, and watered it as a flood.

**23** As he hath turned the waters into saltiness : so shall the heathen inherit his wrath.

**24** As his ways are plain unto the holy ; so are the stumblingblocks unto the wicked.

**25** For the good are good things created from the beginning : so evil things for sinners.

**26** The principal things for the whole use of man's life are water, fire, iron and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

**27** All these things are for good to the godly : so to the sinners they are turned into evil.

**28** There be spirits that are created for vengeance, which in their fury lay on sore strokes ; in the time of destruction they pour out their force, and appease the wrath of him that made them.

**29** Fire, and hail, and famine, and death, all these were created for vengeance ;

**30** Teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction.

**31** They shall rejoice in his commandment, and they shall be ready upon earth when need is ; and when their time is come, they shall not transgress his word.

**32** Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good : and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that : for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bleſs the name of the Lord.

#### CHAP. XL.

- 1 Many miseries in a man's life. 12 The reward of unrighteousness, and the fruit of true dealing. 17 A virtuous wife, and an honest friend rejoice the heart, but the fear of the Lord is above all. 28 A beggar's life is hateful,

**G**REAT travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, (trouble) their thoughts, and (cause) fear of heart ;

3 From him that sitteth on a throne of a glory, unto him that is humbled in earth and ashes ;

4 From him that weareth purple and a crown, unto him that is clothed with a linen frock.

5 Wrath, and envy, trouble, and unquietnes, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awakeith, and marvelleth that the fear was nothing.

8 (Such things happen) unto all flesh, both man and beast, and that is sevenfold more upon sinners.

9 Death

9 Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge ;

10 These things are created for the wicked, and for their takes came the flood.

11 All things that are of the earth shall turn to the earth again : and that which is of the waters doth return into the sea.

12 All bribery and injustice shall be blotted out : but true dealing shall endure for ever.

13 The goods of the unjust shall be driven up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice : so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches : but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river shall be pulled up to the all gras.

17 But virtue is as a most fruitful garden, and meritumis endurath for ever.

18 To labour, and be content with that a man hath is a sweet life : but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name : but a blameless wife is counted above them both.

20 Wine and musick rejoice the heart : but the love of wisdom is above them both.

21 The pipe and the plattery make sweet melody : but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty : but more than both com whilte it is green

23 A friend and companion never meet amiss : but above both is a wife with her husband.

24 Brethren and help are against time of trouble : but aims shall deliver more than them both.

25 Gold and silver make the foot stand sure : but counsel is esteemed above them both.

26 Riches and strength lift up the heart : but the fear of the Lord is above them both : there is no want in the fear of the Lord.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My son, lead not a beggar's life ; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life ; for he polluteth himself with other men's meat : but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless : but in his belly there shall burn a fire.

#### CHAP. XLI.

1 The remembrance of death. 3 Death is not to be feared. 5 The ungodly shall be accursed. 11 Of an evil and a good name. 14 Wisdom is to be uttered. 16 Of what things we should be ashamed.

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things : yea unto him that is yet able to receive meat !

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despai'reth, and hath lost patience !

3 Fear not the sentence of death, remember them that have been before thee, and that come after ; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High ? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you, ungodly men, which have forsaken the law of the most high God ! for if ye increase, it shall be to your destruction :

9 And if ye be born, ye shall be born to a curse : and if ye die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again : so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies : but an ill name of sinners shall be blotted out.

12 Have regard to thy name ; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days : but a good name endureth for ever.

14 My children keep discipline in peace : for wisdom that is hid, and a treasure that is not seen, what profit is in them both ?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamed according to my word : for it is not good to retain all shamefacedness ; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother : and of a lie before a prince and a mighty man ;

18 Of an offence before a judge and ruler ; of iniquity before a congregation and people ; of unjust dealing before thy partner and friend ;

19 And of theft in regard of the place where  
T thou

thou sojournest, and in regard of the truth of God and his covenant ; and to lean with thine elbow upon the meat : and of scorning to give and take ;

20 And of silence before them that salute thee ; and to look upon an harlot ;

21 And to turn away thy face from thy kinsman ; or to take away a portion or a gift ; or to gaze upon another man's wife :

22 Or to be overbusy with his maid, and come not near her bed ; or of upbraiding speeches before friends : and after thou hast given upbraid not ;

23 Or of iterating and speaking again that which thou hast heard ; and of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.

#### CHAP. XLII.

¶ Whereof we should not be ashamed. 9 Be careful of thy daughter. 12 Beware of a woman. 15 The works and greatness of God.

**O**F these things be thou not ashamed, and accept no person to sin thereby :

2 Of the law of the most High, and his covenant ; and of judgement to justify the ungodly ;

3 Of reckoning with thy partners and travellers ; or of the gift of the heritage of friends ;

4 Of exactness of balauce and weights ; or of getting much or little :

5 And of merchants indifferent selling ; of much correction of children ; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is ; and shut up where many hands are.

7 Deliver all things in number and weight ; and put all in writing that thou givest out, or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that

that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pale away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every body's beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and from women wickedness.

14 Better is the churlishness of a man than a courteous woman, a woman, *I say*, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

17 The Lord hath not given power to his saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

**20** No thought escapeth him, neither any word is hidden from him.

**21** He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

**22** Oh how desirable are all his works! and that a man may see even to a spark.

**23** All these things live and remain for ever for all uses, and they are all obedient.

**24** All things are double one against another: and he hath made nothing imperfect.

**25** One thing establisheth the good of another: and who shall be filled with beholding his glory?

#### CHAP. XLII.

**1** *The works of God in heaven, and in earth, and in the sea are exceeding glorious and wonderful.*  
**29** *Yet God himself in his power and wisdom is above all.*

**T**HE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

**2** The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High:

**3** At noon it parcheth the country, and who can abide the burning heat thereof?

**4** A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more: breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

**5** Great is the Lord that made it: and at his commandment it tunneth hastily.

**6** He made the moon also to serve in her season for a declaration of times, and a sign of the world.

**7** From the moon is the sign of feasts, a light that decreaseth in her perfection.

**8** The

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

13 By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgement.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist *coming speedily*: a dew coming after heat refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum, he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 Who hath seen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

#### HAP. XLIV.

1 *The praise of certain holy men:* 16 *Of Enoch.* 17 *Noah,* 19 *Abraham,* 22 *Isaac,* 28 *and Jacob.*

**L**ET us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies :

4 Leaders of the people by their counsels, and by their knowledge, of learning meet for the people, wise and eloquent in their instructions :

5 Such as found out musical tunes, and recited verses in writing :

6 Rich men furnished with ability, living peaceably in their habitations :

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial ; who are perished, as though they had never been : and are become as though they had never been born ; and their children after them.

10 But these were merciful men whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace ; but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will shew forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous ; in the time of wrath he was taken in exchange (for the world;) therefore was he left as a remnant unto the earth, when the flood came.

18 An

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people : in glory was there none like unto him ;

20 Who kept the law of the most High, and was in covenant with him : he established the covenant in his flesh ; and when he was proved, he was found faithful.

21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

21 With Isaac did he establish likewise (for Abraham his father's sake) the blessing of all men, and the covenant,

22 And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions ; among the twelve tribes did he part them.

#### CHAP. XLV.

##### *1 The praise of Moses, 6 Of Aaron, 23 and of Phinees.*

AND he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 He

4 He sanctified him in his faithfulness and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgements.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him, and gave him the priesthood among the people ; he beautified him with comely ornaments, and clothed him with glory.

8 He put upon him perfect glory ; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people ;

10 With an holy garment, with gold and blue silk, and purple, the work of the embroiderer, with a breastplate of judgement, and with Uriah and Thummim ;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses

15 Moses consecrated him, and anointed him with holy oil : this was appointed unto him by an everlasting covenant, and to his seed, so long as the heaven should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet favour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the statutes of judgements, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed : he did wonders upon them, to consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase ; especially he prepared bread in abundance :

21 For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people : for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should

should have the dignity of the priesthood for ever :

25 According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone : so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

## CHAP. XLVI.

1 *The praise of Joshua, 9 of Caleb, 13 of Samuel.*

**J**ESUS the son of Nave was valiant in the wars, and was the successor of Moles in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

.2 How great glory gan he, when he did lift up his hands, and stretched out his sword against the cities !

3 Who before him so stood to it ? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means ? and was not one day as long as two ?

5 He called upon the most High Lord, when his enemies prelled upon him on every side ; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent (of Bethoron) he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he aid Caleb the son of Jephunne, in that they withheld the congregation, and withheld the people

people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preserved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age : so that he entered upon the high places of the land, and his seed obtained it for an heritage :

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe : and no man did accuse him.

20 And

20 And after his death he prophesied and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

## CHAP. XLVII.

1 *The praise of Nathan, 2 of David, 12 of Solomon, his glory and infirmities, 23 of his end and punishment.*

**A**ND after him rose up Nathan to prophecy in the time of David.

2 As the fat taken away from the peace offering, so was David chosen out of the children of Israel.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord: and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in funder unto this day.

8 In all his works he praised the Holy One, most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times until the end, that they might praise

his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever : he gave him a covenant of kings, and a throne of glory in Israel.

12 After him rose up a wise son, and for his sake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured ; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

14 How wise wast thou in thy youth, and as a flood filled with understanding !

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far unto the islands ; and for thy peace thou wast beloved.

17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead.

19 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed : so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away : wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding,

ing, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin :

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

## CHAP. XLVIII.

*1 The praise of Elias, 12 of Elieus, 17 and of Ezekias.*

THEN stood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds ! and who may glory like unto thee !

5 Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High :

6 Who broughtest kings to destruction, and honourable men from their bed :

7 Who hearest the rebuke of the Lord in Sinai, and in Horeb the judgement of vengeance :

8 Who anointedst kings to take revenge, and prophets to succeed after him :

9 Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses :

10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgement, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love ; for we shall surely live.

12 Elias it was, who was covered with a whirlwind : and Eliseus was filled with his spirit : whilst he lived, he was not moved *with the presence of any prince*, neither could any bring him into subjection.

13 No world could overcome him ; and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled, and carried out of their land, and were scattered through all the earth : yet there remained a small people, and a ruler in the house of David :

16 Of whom some did that which was pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof : he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabfaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him : and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the Host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 In his time the surf went backward; and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

## CHAP. XLIX.

*1 The praise of Josias, 4 of David, and Ezekias,  
6 of Jeremy, 8 of Ezekiel, 11 Zorobabel, 12  
Jesus the son of Josedec : 12 of Nehemias,  
Enoch, Seth, Sem, and Adam.*

THE remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary : it is sweet as honey in all mouths, and as musick at a banquet of wine.

2 He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias; were defective : for they forsook the law of the most High, even the kings of Juda failed.

5 Therefore he gave their power unto others, and their glory to a strange nation.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

7 For they intreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy ; and that he might build up also, and plant.

8 It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under the figure

*figure of the rain, and directed them that went right.*

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place : for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify Zorobabel ? even he was a signet on the right hand :

12 So was Jesus the son of Josedec : who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

13 And among the elect was Neemias, whose renown is so great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like Enoch ; for he was taken from the earth.

15 Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

#### CHAP. L.

1 Of Simon the son of Onias. 22 How the people were taught to praise God, and pray. 27 The conclusion.

**S**IMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple :

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple :

3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass :

4 He took care of the temple that it should not fall, and fortified the city against besieging :

5 How

5 How was he honoured in the midst of the people in his coming out of the sanctuary !

6 He was as the morning star in the midst of a cloud, and as the moon at the full :

7 As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds :

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer :

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones :

10 And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priest's hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus ; and as palm trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweet smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together halted, and fell down

down to the earth upon their faces to worship their Lord God Almighty, the most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation on the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever;

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jefus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things; for the light of the Lord leadeth him, who giveth

giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

## CHAP. LI.

## 'A Prayer of Jesus the son of Sirach.

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the flanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries:

3 And hast delivered me, according to the multitude of thy mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

5 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble,

trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving; and lo my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee and bless thy name O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, and I found her in pureness: I have my heart joined with her from the beginning, therefore shall I not be forsaken.

21 My heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the houle of learning.

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction : she is hard at hand to find.

27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.



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